

AN
EXPOSITION
OF THE PROPER

PSALMES USED IN OVR

English Liturgie,

TOGETHER WITH A REA-
SON WHY THE CHVRCH
did chuse the same.

By IOHN BOYS, Doctor
of Diuinitie.

The first part explaining the Psalmes appointed to
be read on Christmas and Easter day.

PSALM 49.4.

*Aperiam in Psalterio propositiones
meas.*



AT LONDON

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William

EXPOSITION
OF THE PROPER

TOGETHER WITH A
GENERAL
OF THE
OF THE

AT LONDON
Imprinted by R. Smith at the



TO THE RELI- GIOVS AND EVERY WAY

NOBLE KNIGHT, SIR THOMAS
WOTTON of Boston Malherbe, Sonne and heire to
the right honourable EDVVARD Lord WOTTON,
Baron of Marleigh, Comptroller of his Maiesties
household, Lord Lieutenant of the Countie of
Kent, and the Citie of Canterburie, and
one of the most Honourable Pri-
uie Counsell.



IR, as the Scriptures
excel other writings in
veritie; so the Psalmes,
other Scriptures in va-
rietic: for whereas some
sacred bookes are le-
gall, as the *Pentateuchue of Moses*: other
historicall, as the *Kings, Chronicles, Acts*:
a third kinde Propheticall, as the *Vision of*
Esay, Sermons of Jeremie, Reuelation of Saint
John: a fourth Euangelicall, as the *Gos-*

The Epistle Dedicatorie.

^a Prolog. in lib. 3
Psalmodum.

^b Hom. de laudibus & virtute
Psalms.

^c Prefat. in
Psalms.

^d Athanasius.
Chrysostom.

^e Calvin. epist.
pæfix. Com. in
Psalms.

^f Tremel. argu-
ment. in Psalm.

^g See Pætorius
Strigellius epist.
Dedicat. &

Tilemanus,
Hesbustus præ-
fat. in Psalm.

^h Turrecremat.
prolog. in Psalm.

ⁱ Io. Gaincius
epist. lect. in od.
David.

^k Ex ceteris
omnibus quasi
Collectus.

Hen. Mollerus
pæfat. in Psalm.

^l Agellius pro-
log. in Psalm.

^m Preface Com.
Booke.

*pels and Epistles: the Psalter (as ^a Augu-
stine, ^b Basile, ^c Euthymius, and ^d other an-
cient Doctors honour it) is a common trea-
sure-house of all good arguments and instru-
ctions: and in this respect aptly tear-
med ^e The Soules Anatomie, the ^f Lawes E-
pistomie, the ^g Gospels Index; in one word,
The ^h Register, ⁱ Enchiridion, ^k Summarie
pith, and (as it were) ^l Briefe of the whole
Bible.*

Vpon this ground the Church in ^m old
time, diuiding the Psalmes into seuen
portions, inioyned that they should bee
read in diuine seruice (thorough) once
euey Weeke: and in our time parting
them into thirtie, once euey Moneth:
where as other parts of holy writ are read
thorough but once in the yeere. And the
Novelists, howsoever they mislike bare
reading of Chapters, approue notwith-
standing by their positions and practise,
singing of Psalmes in the Congrega-
tion.

By which it doth appeare that no-
thing

The Epistle Dedicatorie.

thing is esteemed generallie more necessarie for the worshippe of God, then the word of God, and no parcell of the word more full and fit then the *Psalmes*; vnto which I will adde, that no *Psalmes* are more profitable then the *proper*, as vnfoulding the foure chiefe mysteries of holy beliefe; namely, *Christs Incarnation, Passion, Resurrection, Ascension.*

An exposition whereof I haue begun in the name of the Lord Iesus, and that for his Sions sake; the which I dedicate to your worthie selfe, as being a noble *Theophilus*, that is, a true seruant of God, and obseruant of his Church, affected so right honestly (which is right honorably) to her doctrine and discipline; that your humble Comportament in Gods house, giueth vnto the world good hope, that you will become *an open booke of vnsained deuotion and pietie.* Now the God of all comfort, according to the multitude of his mercies, and riches of his

The Epistle Dedicatorie.

his glorie, blesse you and your Honourable Familie, that you may long enjoy good dayes on earth, and hereafter eternall happinesse in Heauen.

Hollingbourn. April. 2.

Yours in all good offices
of dutie and loue:

JOHN BOYS.



CHRISTMAS DAY

Morning Prayer.

PSALME 19.

The Heauens declare the glorie of God, &c.



HE World resembleth a Diuinitie-
Schoole, (saith ^a *Plutarch*) and
Christ (as the ^b *Scripture* telleth) is
our Doctor, instructing vs by his
workes, and by his words. For as
^c *Aristotle* had two sorts of writ-
tings, one called *Exoterical* for his

^a *Com. de tran-
quil. animi.*
^b *Matth. 23. 8.*

^c *Tull. lib. 5. de
finibus.*

common auditors, another *Acroamatical* for his priuate
schollers and familiar acquaintance: so God hath two
sorts of booke, as *Dauid* intimates in this Psalm: namely,
(Booke of his Creatures, as a Common-place
booke for all men in the world, *The heauens*
declare the glorie of God, vers. 1. 2. 3. 4. 5. 6.

Thee Booke of his Scriptures, as a statute-booke for
his domestickall auditorie the Church, *The*
law of the Lord is an vndefiled law, v. 7. 8, &c.

The great booke of the Creatures ^d *in folio*, may bee
termed aptly the *Sheepheards Kalender*, and the *Plough-
mans Alphabet*, in which euen the most ignorant may
runne (as the ^e *Prophet* speakes) and reade. It is a *Letter*
Patent, or *open Epistle* for all, as *Dauid* in our text, *Their*
sonnd is gone out into all lands, and their words into the
ends of the world: there is neither speech nor language
but haue heard of their preaching. For albeith heauen, and the

^d *De Baras*
1. day. 1. weeke.

^e *Abacuc. 2. 1.*

^f Non loquuntur
quidem ut homi-
nes, tamen velut
loquentes à no-
bis intelliguntur.
Tremel. in loc.
& Athenagoras
orat: pro Chri-
stianis.

^h Thom. part 1.
quest. 12. art. 12.
& Caietan ibi-
dem.

ⁱ Cardinal Cu-
sanus.

^k Victorinus
Strigel. in loc.
Vide Bellar. de
ascensione men-
tis in deum per
scalas Creat.
grad. 7. cap. 2.

^l Du Bartas ubi
sup. fol. 6.

^m Placidus par-
mensis.
Genebrardus in
loc.

ⁿ Bellar. in loc.

the Sunne in heauen, and the light in the Sunne are mute; yet *their* ^f *voices* are well vnderstood, & Catechizing plainly the first elements of religion, as namely ^h that there is a God, and that this God is but one God, and that this one God excelleth all other things infinitely both in might and maiestie. *Vniuersus mundus* (as ⁱ one pithily) *nihil aliud est quam Deus explicatus*: The whole world is nothing else but God exprest. So Saint *Paul*, Rom. 1. 20. Gods inuisible things, as his eternall power and Godhead are cleerely seene by the creation of the world, being vnderstood by the things that are made. The heauens declare this, and the firmament sheweth this, and the day telleth this, and the night certifieth this, the sound of the thunder proclameeth (as it were) this in all lands, and the words of the whistling winde vnto the ends of the world. More principally the Sunne, *which as a bridegrome commeth out of his chamber, and reioyceth as a giant to runne his course*. The ^k body thereof (as Mathematicians haue confidently deliuered) is 166. times bigger then the whole earth, and yet it is euery day carried by the finger of God so great a iourney, so long a course: that if it were to be taken on the land, it should runne euery seuerall houre of the day 225 Germane miles. It is true that God is incapable to sense, yet hee makes himselfe (as it were) visible in his workes; as the diuine ^l Poet sweetly:

*Therein our fingers feele, our nostrils smell,
Our palats taste his vertues that excell,
He shewes him to our eyes, talks to our eares,
In the ordered motions of the spangled spheares.*

So the heauens declare, ^m that is, they make men declare the glory of God by their admirable structure, motions, and influence. Now the preaching of the heauens is wonderfull in ⁿ three respects.

1. As preaching all the night and all the day without intermission: vers. 2. *One day telleth another, and one night certifieth another.*

2. As

2. As preaching in euery kinde of language: vers. 3. *There is neither speech, nor language, but their voyces are heard among them.*

3. As preaching in euery part of the world, and in euery parish of euery part, and in euery place of euery parish: vers. 4. *Their sound is gone into all lands, and their words into the ends of the world.*

They bee diligent Pastors, as preaching at all times: and learned Pastors, as preaching in all tongues: and Catholike Pastors, as preaching in all townes. Let vs not then in this Vniuersitie (where the voyces of so many great Doctors are heard) bee like to trewants in other schooles, who gaze so much vpon the babies and guilded couer and painted margent of their booke, that they neglect the text and lesson it selfe. This booke is Gods Primer (as it were) for al sorts of people: but he hath another booke proper only for his domesticall auditorie the Church, *Hee sheweth his word vnto Iacob, his statutes and ordinances vnto Israel, hee hath not dealt so with any nation, neither haue the heathen knowledge of his lawes.* Heathen men read in his Primer, but Christian men are well acquainted with his Bible. The Primer is a good booke, but it is imperfect, for after a man hath learned it, hee must learne more: but the law of the Lord, *p* that is the body of the holy Scriptures, is a most absolute Canon of all doctrines appertaining either to faith or good manners; it is *a perfect law, conuerting the soule, giuing wisdom to the simple, sure, pure, righteous, and reioycing the heart, &c.*

But before wee treat of that part, let vs examine the mysticall exposition of this part of the Psalme, being guided hereunto by the spirit of God, Rom. 10. 18. and by the direction of our Church accommodating this text to this time.

Allegorically then is meant by *heauens* generally the 9 Saints, especially the blessed 7 Euangelists and 1 Apostles. A good man and a true Christian is not only Gods

o Psal. 147. 19.

p Bucer.
Tileman.
Caluin in loc.

q August. expo-
sit. 2. in loc. &
Bellarm. de Sa-
crament. 1 in
genere, lib. 1.
cap. 25.

r August. exposi-
t. in loc.
s Hierome.
Melanct.
Strigelius.

^c Philip. 1. 15.

^u Oecumen apud
Bellar. ubi sup.

^x Calvin epist.
dedit. Harmon.

⁷ Rom. 3. 24.

^z Ephes. 3. 16.

^a Luke 3. 14.

^b Psal. 115. 1.

^c Turrecremat.

^d August. sp. 89.

house, Heb. 3. 16. but also Gods heauen, as S. *Augustine* expounds the words of Christ, *Our Father which art in heauen*, that is, dwelling not in the materiall heauen only, but in the mysticall heauen also: to wit, in holy men of heauenly conuersation, hauing their affections set on things which are aboue, Coloss. 3. 2. These kind of heauens declare the glorie of God in their workes, as much and more then in their words, euer shining as lights in the world, ^u their whole life being nothing else but a *perpetuall sermon* (as it were) to their neighbours, and so they declare Gods glorie, for that other seeing their good deedes, are thereby moued to glorifie our Father which is in heauen.

More particularly the blessed Euangelists and Apostles annunciat Gods glory, the Gospell is Gods throne, ^x wherein his Maiestie rideth as in a chariot; and the foure wheelles of this chariot are the foure Euangelists, and therefore this *firmament* sheweth Christs handyworkes, because the written Gospell is a tract of all that Iesus did and taught, Acts 1. 1. and the blessed Apostles in preaching the Gospell haue likewise declared Gods glorie: for in teaching that men are ⁷ freely iustified by grace, what doe they but annunciat the ^z riches of his glorie? The Gospell is the power of God vnto saluation; and if thou beeest hereby saued, it is not thine but Gods glorie. Wherefore sing with heauens hoste on this day, ^a *Glorie be to God on high*; and with holy ^b *David*, *Not vnto vs, O Lord, not vnto vs, but vnto thy name give the glorie, for thy mercies and truths sake.* ^c Or the Apostles declare Christs glorie, in preaching that he was and is equall with God, as being the character of his person, and brightnesse of his glorie, Heb. 1. 3. and they *shew Christs handyworkes*, in relating all hee said, and did, and suffered for vs men and our saluation from his Cradle to his Crosse, and afterward from his Crosse to his Crowne. These were the Trumpetors of his Gospel, and as it were the ^d *bel-weathers* of his flocke, whose sound is gone out into

into all lands, and their words into the ends of the world, as S. Paul interprets our text, Rom. 10. 18. *There is neither speech nor language, but their voyces are heard among the.*
 c Andrew preached in Scythia, Thomas in Parthia, John in Asia, f Peter to the dispersed Iewes throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, e Bartholomew in India, Matibew in Ethiopia: for (as h Cassianus reports) *Ethiopiā nigram doctrinā fidei fecit candidam.* In England (as by tradition wee haue receiued) i Simon Zelotes first preached the Gospell, and k Ioseph of Arimathea built a religious house for Professors in Glascebury. Saint Paul, howsoeuer he was not one of s twelue, yet hee laboured more abundantly then they all, 1. Cor. 15. 10. he declared the glorie of God in l Arabia, Syria, Cilicia, m Antiochia, Seleucia, Cyprus, n Lycaonia, Lystra, o Athens, p Corinth, Troas. In a word, he made the Gospell of Christ abound in euery place from Hierusalem vnto Illyricum, as himselfe witnesseth of himselfe, Rom. 15. 19. hee was a chosen vessell of the Lord to beare his name before the Gentiles, and Kings, and the Children of Israel, Acts 9. 15. Thus all the Saints in generall, the foure Euangelists, and twelue Apostles, and euery found Preacher of the Gospell in particular, *annunciat the glorie of God.*

But what is the meaning of the next words, *one day telleth another, and one night certifieth another?* Literally, *dies diem dicit*, is nothing else but *dies diem docet*. One day telleth another, is one day teacheth another. q The day past is instructed by the day present; euery new day doth afford new doctrine. The r day is a most apt time to learne by reading and conference; the night a most apt time for inuention and meditation: now that which thou canst not vnderstand this day, thou maist happilie learne the next; and that which is not found out in one night, may be gotten in another. *Mystically* (saith s Hierome) Christ is this day, who saith of himselfe, t *I am the light of the world.* And his twelue Apostles are the twelue

e Euseb. hist. lib. 3. cap. 1.
 f 1. Pet. 1. 1.
 g Socrates hist. lib. 1. cap. 15.
 h Catalog. gloria mundi part. 3. considerat. 19.
 i Niceph. lib. 2. cap. 40.
 k Capgrau in Catalog. sanct. Angl. & Magdeburg. epist. prefix. Cent. 4.
 l Galat. 1.
 m Acts 13.
 n Acts 14.
 o Acts 17.
 p Acts 20.

q Patablus in loc.
 r Placidus Parmen. in loc.

s In loc.
 t Iohn 8. 12.

^u Ephes. 3. 5.

^x August.

Hierome.

Turrecremat.

^y Matth. 26. 48.

^z D. Incognitus.

^a Vulgar Latin.

August.

^b Genebrard.

^c Coloss. 2. 9.

^d Iohn 1. 9.

^e Senensis

Bibliothec. lib. 5.

annot. 160.

^f See S. August.

contra Faustum

Manich. lib. 20.

^g Apud Senen.

ubi sup.

^h August. in loc.

& tract. 2. in ep.

Ioan. & lib. 3.

cont. lit. Peti-

lian cap. 32.

houres of this day; for Christs spirit reuealed by the mouthes of his Apostles the mysteries of our saluation, in ^u other ages not so fully knowne vnto the sonnes of men. *One day telleth another*, ^x that is, the spirituall viter this vnto the spirituall: and *one night certifieth another*, that is, *Judas* insinuates as much vnto the Iewes in the night of ignorance, saying, *Whomsoever I shall kisse, that is he, lay hold on him*. Or the ^z old Testament onely shadowing Christ, is *the night*: and the new Testament plainly shewing Christ, is *the day*.

In them hath he set a tabernacle for the Sunne] That is, as ^a other by way of ^b Hypallage, *He hath his tabernacle in the Sunne*: meaning that God the Father dwelleth in Christ his sonne ^c bodily, which is the Sunne of righteousness, Malac. 4. 2. by whom he doth ^d enlighten and reconcile the world to himselfe, 2. Cor. 5. 18. The ^e *Manichees*, abusing this text, adore the Sunne, conceiuing that Christ at his ascending *set his tabernacle*, that is, left his flesh in the Sunne. ^f But this idle paradoxe contradicts the Scriptures, affirming that Christ ascended far above all the heauens, Ephes. 4. 10. and that he there sitteth at the right hand of God, as our agent and aduocate, til he come againe to iudge the quicke and the dead. *Ergo*, his flesh is not in the Sunne, but in the highest places, Hebr. 1. 3. euen in the heauen of heauens, Acts 7. 56. The sense then of [*he set his tabernacle in the Sunne*, in ^g *Origens* iudgement is briefly this: Almighty God placed his Church in the Sunne of righteousness, according to that of Paul, Ephes. 2. 20. *The Church is built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone*. Or as ^h other, *Hee set his tabernacle in the Sunne*, that is, his Church in open view, that it may bee so cleerely scene as the Sunne; like a Citie that is set on a hill and cannot be hid, Matth. 5. 14. So the word *Sunne* is vsed, 1. Sam. 12. 12. *Thou diddest it secretly, but I will doe this thing before all Israel, and before the Sunne*. Or because the Scripture calleth our flesh a tabernacle,

bernacle, 1. Cor. 5. 1. *We know, that if our earthly house of this tabernacle be destroyed, wee have a building ginen of God, not made with hands, but eternall in the heauens.* And 2. Pet. 1. 13. *As long as I am in this tabernacle.* Therefore S. Augustine andⁱ other expound it thus: *He set his tabernacle in the Sunne: that is, ^kthe word became flesh, and appeared in the^l shape of a seruant, so manifestly, that as S. Iohn speakes in his 1. Epistle, chap. 1. vers. 1. hee was heard, and seene, and felt, that which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life.* If Christ had not on earth a true body, then hee was not borne of the Virgin Mary, nor wrapped in swadling clothes, nor laid in a cratch, nor circumcised on the eighth day, nor presented in the Temple. If his body were fantastical (as Valentinus imagined) how did hee thirst, and hunger, and weepe, and in conclusion, how did he dye for our finnes, and rise again for our iustification? His nativitie, life, death, euidently demonstrate that he was made flesh, and that hee dwelt among vs, Ioh. 1. 14.

which commeth forth as a bridegrome out of his chamber] The Sunne of righteousness appeareth in three signes especially, *Leo, Virgo, Libra*: 1. in *Leo*, roring as a Lion in the Law, so that the people could not^m endure his voyce: 2. in *Virgo*, borne of a pure Virgin in the Gospel: 3. in *Libra*, weighing our workes in hisⁿ ballance at the day of Iudgement. Or as^o Bernard distinguisheth his three-fold comming aptly, *Venit ad homines, venit in homines, venit contra homines*: In the time past, he came vnto men as vpon this day; in the time present, he comes by his spirit into men euery day; in the time future, hee shall come against men in the last day. The comming here mentioned is his comming in the flesh: for so the P Fathers vsually glosse the text, he came forth of the Virgins wombe, *as a bridegrome out of his Chamber.* As a bridegrome, for the King of heauen at this holy time

ⁱ D. Incognitus.
Turrecremat.
^k Iohn 1. 14.
^l Philip. 2. 7.

^m Exod. 10. 17.

ⁿ Dan. 12. 7.
^o Sermo. 1. de
aduent. Dom.

^p Hierome.
August.

made a great wedding for his sonne, *Matth. 22. 1.* Christ is the bridegrome, mans nature the bride, the *¶* coniunction and blessed vnion of both in one person is the marriage. The best way to reconcile two disagreeing families, is to make some marriage betweene them: euen so the Word became flesh, and dwelt among vs in *¶* world, that he might hereby make our *¶* peace, reconciling God to man, and man to God. By this happy match the Sonne of God is become the sonne of *¶* man, euen flesh of our flesh, and bone of our bones: and the sonnes of men are made the sonnes of *¶* God, of his flesh, and of his bones, as *Paul* saith, *Ephes. 5. 30.* So that now the Church being Christs owne spouse, saith, *I am my welbeloueds, and my welbeloued is mine, Cant. 6. 2.* My sinne is his sinne, and his righteousness is my righteousness; hee who knew *¶* no sinne, for my sake was made sinne; and I contrariwise hauing no *¶* good thing, am made the righteousness of God in him. I which am *browne* by persecution, and *blacke* by nature, *Cant. 1. 4.* so foule as the sow that walloweth in the mire, *2. Pet. 2. 2.* through his sauiour am comely without spot or wrinkle, so *¶* white as the snow, *¶* like a lillie among thornes, euen the fairest among women, *Cant. 1. 7.* This happie marriage is not a marre age, but it makes a merrie age, being the *¶* consolation of *Israel*, and comfort of *¶* Hierusalems heart. Indeed Christ our husband doth absent himselfe from vs in his bodie for a time, but when he did ascend into heauen, he tooke with him our pawne, namely his flesh: and hee gaue vs his pawne, namely his spirit, assuring vs that wee shall one day, when the world is ended, enter with him into the *¶* wedding chamber, and there feast with him, and enioy his blessed companie for euermore.

And reioyceth as a giant to runne his course] As the naturall Sunne in his course goeth forth from the uttermost part of the heauen, and runneth about vnto the end of it againe: *¶* so the supernaturall Sunne, Christ Iesus arising in our Horizon, *¶* descended into the lowest parts of the earth,

¶ *Greg. bom. 38.*

¶ *Ephes. 2. 14. 16*

¶ *Matth. 16. 13.*

¶ *Iohn 1. 12.*

¶ *1. Cor. 5. 21.*

¶ *Rom. 7. 18.*

¶ *Esay 1. 18.*

¶ *Cant. 2. 2.*

¶ *Luke 2. 25.*

¶ *Esay 40. 2.*

¶ *Matth. 25. 10.*

¶ See *S. August.*

contra literas

Petilian lib. 2.

cap. 32. & Di-

duc. de Xanguas

con. 1. de ascen.

Dom.

¶ *Ephes. 4. 9.*

earth, and there continued vntill hee had finished the worke, for which he came into the world, and afterward ascended farre aboue all heauens, that he might fulfill all things.

As a giant he did runne his course] There you haue his incarnation, and peregrination in the flesh: his circuit was from the uttermost part of the heauen vnto the end of it againe, there you haue his resurrection and ascension: and there is nothing bid from his beate; there you haue his sending of the holy Ghost in the forme of fierie tongues, Acts 2. 3. The resemblances betweene Christ and the Sunne are^f manifold: 1. As the Sunne is the worlds eye: so Christ is the light of the world. 2. As the Sunne arising obscures the starres lustre: so the righteousness of Christ imputed to sinners, darkeneth all the merit and worth of our workes. 3. As the Sunne in the greatest height causeth the greatest heate: so the crosse followeth euer the most incorrupt and pure profession of the Gospell. 4. As the Sunne in winter is neere^g vs: so Christ in our afflictions, in our persecutions, especially for his truth, is neere^g vs, as holy ^g Bradford diuinely said, *If there be any way to heauen on horsebacke, surely this is the way, to suffer for Christ.*

Now (beloued) as the Prophet ^h *Elisha* together with his seruant *Gebazi* said vnto the Shunamite, *Behold, thou hast had all this care for vs, what shall we do for thee?* So let vs say to the Sunne of righteousness, O sweete Iesu, thou hast as a giant runne all this course for vs, whether shall wee goe, or what shall we doe for thee? Christ answers our question in the 14. of S. *Iohn*: *If yee loue me, keepe my Commandements.* His chiefe Commandement is, that we ⁱ beleue in him; and the next is, that we loue one another, Ioh. 13. 34. Our faith in him, is confirmed and encreased at this time by comming to his table; our loue toward him, in inuiting his members vnto our table. Wee may be fed at his table spirituallly, hee may be fed at our table corporally; for he that feeds the hungry,

^f *Strigilius*
in loc.

^g *Fox Martyr.*
fol. 1492.

^h 2. *King*, 4. 33.

ⁱ *Iohn* 3. 16. 24.
& *Iohn* 6. 29.

puts

puts meate into Christs owne mouth; hee that giues to the needie, puts money into Christs owne hand; he that cloathes the naked, puts a coate on Christs owne backe. So himselfe protesteth, & that with a great deale of earnestnes: *Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.* A noble Lady being readie to dye, sent vnto her absent husband two rings for a token; whereof one was her mariage ring, and the other a ring with Deaths head on it, heartily desiring him after her departure to be good vnto her poore children: Our blessed Sauour on this day for pure loue came downe from heauen, and was married after an ineffable manner vnto the flesh, and on good Friday he laid downe his life for our sakes; hee therefore doth entreate vs by his incarnation, and passion, that wee would in his absence remember the poore, his children. If ^k *Pericles* an Heathen reioyced on his death-bed, for that no Citizen of Athens had euer worne a mourning gowne through his occasion; how shall a Christian (as knowing that his ^l redeemer and his ^m rewarder liueth) be comforted in his dying houre? when as he cannot onely say with ⁿ *Samuel*; *Whose oxen haue I taken, or whom haue I done wrong to?* but also with ^o *Iob*; *I was eyes to the blind, and feete was I to the lame, I was a father to the poore, and I caused the widowes heart to reioyce.*

The law of the Lord is a perfit law] In this part of the Psalme *Daniel* commends the Scripture: *P 1.* From the author, it is *the law of the Lord*: *2.* From the sufficiency thereof, it is *perfit*: *3.* From the vtilitie, *converting the soule, gaining wisdom to the simple, &c.* *4.* From the infallibilitie, *the testimony of the Lord is sure, the feare of the Lord endureth for euer.* *5.* From the sweetnes, *it reioyceth the heart, and is sweeter then the honey, or the hony combe.*

First, it is *the law of the Lord* against the ^q *Manichees*, affirming, that two disagreeing Gods were authors of the

^k *Plutarch in vita Periclis.*

^l *Iob 19. 25.*

^m *Heb. 11. 6.*

ⁿ *1. Sam. 12. 3.*

^o *Iob 19. 15.*

^p *Turrecremat.*

^q *August. haes. 46. & Tertull. cont. Marcian. lib. 4.*

the two Testaments, one of the old, another of the new; but S. Paul telleth vs expressly that there is *one spirit, and one Lord*, Ephes. 4. 4. 5. and S. Peter assureth vs, that *holy men of God in old time spake, as they were moved by this one spirit of one Lord*.

Now the Scripture (being in euery part the law of the Lord) is *undefiled and persis*, so persit, that we may neither adde thereto, nor take therefro. So Moses, Deut. 4. 2. and 12. 32. *Ye shall put nothing vnto the Word I command you, neither shall yee take ought therefrom*. Here then is a pregnant testimony to confute the Papists, accusing the word of God of insufficiencie, making it like a sick mans broken and imperfit will, halfe written, and halfe paroll; adding to the written truth, vnwritten traditions as necessarie to saluation. David a man according to Gods owne heart, and in penning the Psalter, a finger of Gods owne hand, saith it is *a persit law*: but the Pope, which is a member of Satan, and (as many great Diuines conceiue) *that man of sinne*, proclaimeth on the contrarie that it is an vnperfit law. Saint Paul auowes, that the *Scriptures are profitable to teach, to improue, to correct, and instruct in righteousness*. That is, to teach all necessarie truths, and confute all errors in doctrine, to correct all faults in manners, and instruct all men in all duties; and so by consequent able to make the man of God absolutely furnished vnto all good workes. But the Romanists hold, that the written word is only milke for babes in Christ, and infants in Diuinitie, which are the simple sort of people; but vnwritten traditions are strong meat for the learned. Their answer to the cited text out of Deuteronomie, *Ye shall adde nothing, &c.* is manifold.

First, that it may be so well vnderstood of the word vnwritten as written, because Moses saith, *Hearken vnto the lawes which I teach and command*, and not vnto the words I write. But this euasion is idle, seeing it is apparent, that these very words are as a preface to a long exposition of the law written, ergo to be construed of the written

1. 2. Pet. 1. 21.

1. Prou. 3. 6.
Reuelat. 22. 18.

1. Bellar. de ver-
bo dei, lib. 4.
cap. 3.
See Dr. Mortons
appeale, lib. 2.
cap. 25.

1. 2. Thess. 2. 3.
2. Tim. 3. 16.

1. See Perkins
reformed Cat.
tit. traditions,
& Dr. Abbot
ibidem.

1. Bellar. ubi sup.
cap. 10.

^a Deut. 31. 24.

^b Iosua 1. 8.

^c Bellar. ubi sup.

^d In Psal. 49.

written word only. Again, we say that every word of the Law was written in the booke of the Law: for so the ^a text plainly, *When Moses had made an end of writing the words of this law in a booke, still he had finished them, then hee commanded the Levites, which bare the Arke of the Covenant of the Lord, saying, take the booke of this law, and put it in the side of the Arke, &c.* and therefore that which is set downe by Moses, Deut. 27. 26. *Cursed be he that continueth not in all the words of this law, to do them;* is thus related by Paul, Galath. 3. 10. *Cursed is every one that continueth not in all things, that are written in the booke of the law, to do them.* Hereby shewing, that all the words of the law were written in the booke of the law, and nothing left vnwritten, that was any part or parcell thereof. And the Lord giving directions vnto Iosua, that he should obserue the whole law, which his seruant Moses had commanded, addeth in fine, ^b *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maist obserue and doe according to all that is written therein.*

Their ^c second shift is, God himselfe did adde to his law, *ergo* we may likewise adde to his Scriptures. After Moses had vttered the words, *ye shall neither adde to, nor take fro, &c.* the Prophets were added to the Law, and the Gospell vnto both. Our answer to this obiection is threefold: 1. *Moses* did not say, God shall not adde, but, *ye shall not adde.* The Lord of the law is about the law, but all of vs are vnder the law: the Soueraigne may dispense with his law, but the seruant must obey his law. 2. The bookes added by God agreed with the law; for the Chronicles and Psalms and Prophets adde no point of doctrine thereto, but are rather expositions and Commentaries vpon the law, shewing the meaning and practise thereof. And touching the new Testament, as the law was an hidden Gospell; euen so the Gospell is a reuealed law. *Concinnunt nomina veteribus, vetera nouis,* saith ^d *Augustine*: The two Testaments are like the Seraphims,

phims, Esa. 6. 3. crying each to other, one and the same thing; and therefore ^e Peter was vnwise to make three tabernacles in mount Tabor; one for *Moses*, another for *Elias*, and a third for Christ; because the Law, & the Prophets, and the Gospell accord all in one, differing onely in circumstance, but not in substance. If a man (quoth ^f *Augustine*) vse one kind of prayer in the morning, and another at night, hee neither changeth his God, nor his religion: if one bid thee good morrow before dinner, and good night after supper, he doth not alter his good will or wish, but onely his forme of saluting: so the Sacraments of the Gospell, and the sacrifices of the Law, point out one and the same Sauour, which is Christ the Lord. Thus al added by God vnto his Law, was nothing else but an explanation of his Law; but Popish traditions and additions are contrary to the word, not expositions, but oppositions; rather destructions, then constructions of it; as their *innocation of Saints*, *creeping vnto crosses*, *auricular Confession*, *Indulgences*, *Purgatorie*, *prayers for the dead*, *denying marriage to Priests*, and the like; the which are so dissonant to Gods holy Law, that they be *doctrines of diuells*.

3. Though almighty God added vnto his law, yet that part of his Scripture was omni-sufficient for his seruants at that time; and therefore seeing now the whole is written, it ought to be receiued as an absolute Canon for all times, a common treasure-house of all instructions, appertaining either to the reforming of our manners, or informing of our faith. So reuerend ^h *Irenaeus*, ⁱ *Origen*, ^k *Ambrose*, ^l *Augustine*, and ^m other of the most ancient Fathers account it. And so, many learned Papists acknowledge, when as we treat of God, nothing may be said (as *Aquine* doth aduise, part. 1. quest. 36. art. 2.) but what is found in the Scriptures. If we seeke to confute blasphemous Heretickes, there is no other way (saith ⁿ *Stella*) then by Scriptures. If wee will examine the differences of Churches, and so discern the true,

^e Mal. 17. 4.

^f Epist. 9. Marcellin. & 49. Deo grat. ad quesi. 3.

^g 1. Tim. 4. 1.

^h Lib. 3. cap. 1.

ⁱ Hom. 25. in Mat.

^k Hexam. lib. 3. cap. 3. & de vocat. gent. lib. 2. cap. 3.

^l Cont. lit. petil. lib. 3. cap. 6. ^m apud Dr.

Morton Appella lib. 2. cap. 25. §. 11.

ⁿ In Luc. 1. praefat.

° *Com. in Rom. in
proem. part. 3.
disp. 3.*

P *Art. 37. ad
uersus Luthe-
rum. fol. 122.*

q *Psal. 51. 10.*

r *Rom. 10. 10.*

f *Luk. 10. 27.*

t *Psal. 108. 1.*

u *Psal. 103. 1.*

* *Author. Latin.
Chron. de Can-
tuariens. Ar-
chiepif. in vita
Cranmeri, pag.
403.*

y *1. Job. 5. 19.*

z *Rom. 7. 16.*

true from the false, the only meanes (as their Iesuit *Salmeron* telleth vs) is by the Scriptures. In brieft, what can any Protestant say more for the Scriptures prerogative, then to professe that which their bishop *Roffensis* hath openly confessed; that the holy Scripture is *Conclauē quoddam omnium veritatum, quā Christianis scitu necessariae sunt*, a conclaue of all necessary Christian truth.

As the word of God in it selfe is a perfect and undefiled law: so likewise making other perfect; *It conuerteth the soule, and giveth wisdom to the simple*. The secretaries of nature tell vs, that in the life naturall, our heart is the first in liuing, and last in dying: euen so in the life spirituall, our heart is conuerted first, and then all other members haue their proportionable perfection. And therefore *David* prayeth, *O Lord create in mee a new heart*. Almighty God requires that wee beleue with our heart, and loue with our heart, and performe euery good deed with our heart: *Sonne giue me thine heart*, *Prou. 23. 26*. If wee can once truly professe with the *Psalmist*, *O God, my heart is ready, my heart is ready; praise the Lord O my soule, &c.* Then all that is either without vs, or about vs, instantly will do the same. Then our feete will bee ready to runne in his waies; our eyes readie to waite vpon his will; our eares ready to heare his word; our hands ready to doe his worke. It is reported of *Archbishop Cranmer*, that his heart (after his flesh and bones were consumed in the mercilesse flames of fire) was found vnscorched and whole: so let vs in the midst of all tentations in this world, which is *in malo ligno*, that is, *in malo igne positus*, keepe our heart sound and whole for the Lord, that wee may professe with *Paul*, *I doe not the good things which I would, but the euill which I would not, that doe I*: now then, if I doe that I would not, it is no more *I that doe it, but the sinne that dwelleth in me*.

If any shall aske, wherewith shall a man cleanse his heart:

heart: ^a *Danid* doth answer, by ruling himselfe after Gods word, that is a perfect law, conuerting the soule: that is, the ^b power of God vnto saluation, an ^c immortall seed, and the word of life, whereby men are borne againe to the kingdome of God. All of vs are by nature the ^d children of wrath; our soules are ^e like the porches of *Bethesda*, *Ioh. 5.* in which are lodged a great many sicke folke, blind, halt, withered. And the Scriptures are like the poole of *Bethesda*, into which whosoever entreth, after Gods holy spirit hath a little stirred the water, is made whole of whatsoener disease he had. He that hathangers phrensie, being so furious as a Lion, by stepping into this poole, shall in good time become so gentle as a Lambe: hee that hath the blindness of intemperance, by washing in this poole, shall casily see his tollie: hee that hath enuies rust, auarices leprosie, luxuries palfie; shal haue meanes and medicines here for the curing of his maladies: the word of God is like the drugge *Catholicon*, that is in stead of all purges; and like the herbe *Panaces*, that is good for all diseases. Is any man heauie? the statutes of the Lord reioyce the heart: is any man in want? the Iudgements of the Lord are more to bee desired then gold, yea then much fine gold, and by keeping of them there is great reward: is any man ignorant? the testimonies of the Lord giue wisdom to the simpl: ^f that is, to little ones, both in standing, and vnderstanding. In standing, as vnto little ^g *Daniel*, little ^h *Iohn* the Euangelist, little ⁱ *Timothy*: to little ones in vnderstanding; for the great Philosophers, who were the Wizards of the world, because they were not acquainted with Gods law, became fooles, while they professed themselves wise, *Rom. 1. 22.* but our Prophet saith, ^k *I haue more vnderstanding then my teachers, because thy testimonies are my meditation and studie.* To conclude, whatsoeuer wee are by corruption of nature, Gods law conuerteth vs, and maketh vs to speake with ^l new tongues, and to sing new ^m songs vnto the Lord, and to become new men, and new creatures

^a *Psal. 119. 9.*

^b *Rom. 1. 16.*

^c *1. Pet. 1. 23.*

^d *Ephes. 2. 3.*

^e *Paulinus epist.*

lib. 2. epist. 4.

in fine.

^f *Euthym.*

^g *History of Sufakna, vers. 45.*

^h *Discipulum minimum Iesus amabat plurimum, Hierom. epist. ad Heli-odor.*

ⁱ *2. Tim. 3. 15.*

^k *Psal. 119. 99.*

^l *Mark. 16. 17.*

^m *Psal. 98. 1.*

tures in Christ, 2. Cor. 5. 17. The law of the Lord giueth euery man a *new-years* gift, if he haue faithes hand to receiue it. Vnto the couetous it giueth a new-yeeres gift, in telling him plainly, that such as *trust in vncertaine riches, and not in the lining God, fall into tentations, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction*, 1. Tim. 6. 9. It giues the voluptuous and incontinent man a new-years gift, aduising him, 1. Thess. 4. 4. *to possesse his vessell in holinesse and honour*. It giues the proud man a new-yeeres gift, in saying, *God resisteth the proud, and giues grace to the humble*. It giues the lusty gallant a new-yeeres gift, in remembering him to *remember his Creator in the daies of his youth*. It giues euery man a new-yeeres gift, in bringing this newes into the world, that *vnto vs is borne this day a Saviour, which is Christ the Lord, and that who soeuer beleueneth in him, shal not perishe, but haue enerlasting life*.

The Pope then in denying the lawes of God, vnto the people of God, in a tongue which is knowne, in persecuting those who translated them, as *Wickliffe*, and *Tyndal*; and other who sold them, as a godly Stationer was burnt in *Auinion*, with two Bibles about his neck; and other for reading & hauing them; and other for repeating only certaine sentences out of them, euidently sheweth himselfe a great Antichrist, and aduersary to the Gospell. For (as holy *Bradford* said) how can he with his Prelates meane honestly, who make so much of the wife, and so little of the husband. The Church they magnifie, but Christ they contemne. The truth is, if their Church were an honest woman (that is, Christs owne spouse) vnlesse they would make much of her husband (Christ and his word) she would not bee made much of them. If the law of the Lord be perfect, conuerting the soule, giuing wisdom to the simple, reioicing the heart, cleane, sure, pure, more to bee desired then gold, yea then much fine gold; sweeter also then honey, and the bo-

ney

^a 1. Sam. 4. 6.

1. Pet. 5. 5.

^{Prou.} 3. 34.

^{Ecclesiastes}

12. 1.

^{P Luk.} 2. 11.

¹ 1. Ioh. 3. 16.

[†] Fox martyrol.
fol. 863.

[†] Fol. 752. 753.

[†] Fol. 761. 762.

^u Letter to the
Vniuersity and
towne of Cam-
bridge.

ney combe: what impudent Pharises are they (who professing that the keyes are in their hands onely) * *shut up the kingdome of heauen before Gods people, they neither go in themselves, nor suffer such as would enter, to come in.*

* Mat. 23. 13.

It was said of them in old time, by 7 some of their owne side, *that it was so great a wonder to heare a Bishop preach, as to see an Asse slee.* Now they preach (I confesse) more then heretofore, but their doctrine fauours of policy, more then of piety, tending rather to King-killing, then soule-sauing. Whosoever is versed in their bookes, is able to giue this verdict, that their Diuinity tracts are worse then their humane learning; and that their Sermons are the worst of all their Diuinity, being framed in affaires of state not according to the word of Christ, but according to the will of Antichrist: and in matters of deuotion, according to the fopperies of their owne Legend, and not according to the wisdom of Gods law.

7 Dr. Bassinet in a pub. oration before the Bishops assembled in Auinion, uti Fox martyrolog. fol. 863.

* Seneca said pithily, *Magna vita pars elabitur male agentibus, maxima nihil agentibus, tota aliud agentibus.* The Iesuities in their preaching are *male agentes*, as making a merchandize of Gods holy word. The Friars in their preaching are *nihil agentes*, ^b vnderstanding neither what they speake, neither whereof they affirme. For the most part, all Papiests in their preaching, are *aliud agentes*, either beyond the text, or behind the text, or beside the text. The too little learning of their Friars, and too much of their Iesuities, haue so wrested and wreathed the Scripture, to serue their owne turne, that (as ^c *Polydore Virgil* said of Lawyers) they haue stretched Gods booke, as shoemakers extend a boot. See Gospell 1. Sund. in Aduent.

* Epist. lib. 1. epist. 1.

a 2. Cor. 2. 17.
b 1. Tim. 1. 7.

c De inuent. rerum lib. 4. cap. 9.

To leaue them, and to come nearer our selues; seeing the booke of Scriptures is *the word and will of God*, and that *a perfect law*, so perfect, that nothing may bee taken therefrom, or put thereto; not onely perfect in it selfe, but also making others perfect, *conuerting the soule, and*
C *gining*

^d Colos. 3. 16.

giving wisdom to the simple: let it (as the blessed^d Apostle doth exhort,) dwell in you plenteously with all wisdom. It is Gods best friend, and the Kings best friend, and the Courts best friend, and the Cities best friend, and the Countries best friend, and all our best friend; and therefore let vs not entertain it as a stranger, but as a familiar & a domestick, let it dwell in vs. And for as much as it brings with it exceeding profit and pleasure: profit, more to be desired then gold, yea then much fine gold: pleasure, reioycing the heart, sweeter also then honey, and the honey combe, let it dwell in vs plenteously. Yet in all wisdom, let vs heare it in all wisdom, reade it in all wisdom, meditate on it in all wisdom, speake of it in all wisdom, preach it in all wisdom; not onely in some, but in all wisdom, that the words of our mouthes, and the meditations of our hearts, may bee most acceptable in thy sight, O Lord our strength and our Redeemer. Amen.



Psalme 45. is expounded on *Whitsunday*. The next allotted for this our present festiuall, is,

PSALM. 85.

Lord thou art become gracious vnto thy land, &c.

Prayer,
whereof
there be
two
grounds,

This Psalme may be diuided into two parts: a

Precept,
consisting
of two branches:

1. The Churches experience of Gods former mercies, vers. 1.

2. 3.

2. The due consideration of Gods nature, slow to conceiue wrath, & ready to forgive, vers. 4. 5. 6. 7. The summarie pitch is briefly this; *Lord thou hast bin heretofore fauourable to thy land,* and therefore wee hope thou wilt bee so now, *that thy people may reioyce in thee.*

• Tremellius.

1. Advising vs in all our afflictions and misery, to haue recourse vnto the comfortable promises of God, *I will heare, what the Lord will say.*

2. That wee should leade a godly life, lest our follie stop the free passage of these promises, as well touching things spirituall, vers. 9. 10. 11. as temporall, vers. 12.

Mystically the whole Psalme, in the iudgement of *Hierome, Augustine, Basil,* and other ancient Fathers, is nothing else but a prophesie concerning the redemption

on of mankind, from the tyrannie of Satan and sinne, by the comming of Christ into the world, prefigured by the deliuerances of Gods people from their bondage, both in Egypt, and Babylon. Now the Prophet treating of Christs Aduent,

1. In the preterperfect tence, *Lord thou hast been gracious, thou hast turned away, thou hast forgiven. &c.* Shewing three notable fruits of

*f D. Incognitus
in loc.*

f Speakes,

his com-
ming:

1. Benediction, in taking away the curse from his land, and captiuitie from his people, vers. 1.

2. Iustification, in *forgiuing their offences, and conuering all their sinnes,* vers. 2.

3. Reconciliati-
on, *turning away Gods wrathfull indignation and displeasure,* v. 3.

2. In the future tence, praying that hee may come, *turne vs then, O God, our Sauour, &c.*

*§ Bucer.
Bellarmin.*

*§ Or it
may be
parted
into a*

Predictio, of our deliuerance from the hands of all our spirituall enemies, vers. 1. 2. 3. for the Psalmist (as prophesying by the spirit of the Lord) speaks in the time past, of that which as yet was to come.

Petition, for execution of the prediction in the rest, an hearty prayer, that the fact might answere the figure.

Lord

Lord thou art become gracious] The translators of the vulgar Latine reade, *innoxius, benedixisti*: but *Athanasius*, and other Greek Interpreters, *innoxius. Tremellius, benivolus fueras: Munster, benignus factus es: Castalio, famisti: Vatablus, propitius*. And our English Bibles accordingly, *thou hast been gracious, favourable, mercifull vnto thy land*. Here then obserue, that the good will and fauour of God is the fountaine of all goodnes, and blessing to his people; ^h *God so loved the world, that he gave his onely begotten sonne, &c.* It was his owne loue, which induced him to send his sonne, and Ephes. 1. 3. *Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all spirituell blessing in heauenly things in Christ, as he hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him in loue: who hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, &c.*

^b Iob. 3. 16.

Vnto thy land] God cursed the land for the first Adams disobedience, saying, ¹ *Cursed is the earth for thy sake, in sorrow shalt thou eat of it all the daies of thy life.* ^k But he blessed the land for the second Adams obedience, ¹ *swearing by himselfe, that in him all the nations of the earth shall be blessed.* The Land, O Lord, is thy land, though of it selfe it can bring forth nothing but thistles and thornes; it is thy creature, wherefore ^m thou which hatest nothing that thou didst make, hast, out of the riches of thy mercy, become gracious vnto it.

¹ Gen. 3. 17.

^k Hierom.
Euthym.
Turrecremat.
¹ Gen. 22. 16. 18.

^m Wisd. 11. 21.

As theⁿ sea is his, for that he made it: euen so the^e earth is the Lords, and all that therein is, the compasse of the world, and they that dwell therein, for hee hath founded it, &c. ^p Other thinke that the land of Canaan is called heere, *thy land*, because God had chosen it, and hedged it in (as it were) from the Commons of the whole world, for his peculiar people the Iewes, according to that of the ^q Prophet, *Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant*

ⁿ Psalm. 95. 5.

^o Psalm. 24. 1.

^p T. Wilcox. ex.
position. in loc.

^q Esay 5. 7.

^a Deut. 7. 6.
Exod. 19. 5.
^c Hierom.
Euthym.

^c Augustin.

^a Bucer.

^x Bellarmin.

⁷ 1. Cor. 7. 22.

^a See Aquin.
lect. 4. in Rom. 7.

^a Bucer.
Bellarmin.
^b Genebrardus.

plant, enclosed vnto ^a himselfe about all places vpon earth.

Thou hast turned away the captivity of Iacob] ^c All true beleeuers are the sonnes of Iacob, and seed of Abraham, ^a as well the beleeuing Gentiles, which are the sonnes of Iacob according to the spirit, as the beleeuing Iewes the sonnes of Iacob according to the flesh; and the ^a Church of these true Iacobins, and Israelites, are the land of the Lord, and the captiuitie here mentioned, is bondage vnder sinne; so Paul, Rom. 7. 23. *I see another law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne, which is in my members. O wretched man that I am! who shall deliuer me from the body of this death?* In this captiuitie, Satan is the laylor, the flesh is our prison, vngodly lusts are the manicles, a bad conscience the tormentor, all of them against vs; onely Christ is Emmanuel, God with vs: he turneth away the captiuitie of Iacob, in forgiving all his offences, and in covering all his finnes. For the blessed order of our redemption is ^a briefly this: God out of his meere loue to the world, *quia bene voluit terra*, gaue his sonne; the sonne by his death appeased the wrath of his Father, and abundantly satisfied the diuine iustice, for the finnes of the whole world; God pleased in his sonne Iesu, *forgiuet* all our offences, and *covereth* all our finnes, and remission of sinne *releaseth* our captiuitie. Whosoever then is a true beleuer in Christ, is the Lords ^a free-man. ^a in this life so set at liberty, that sinne shall not raigne in his mortall members, Rom. 6. 12. but in the world to come fully free from all corruption and concupiscence, when as his vile body shall bee made like to Christs glorious body, Philip. 3. 21. the which is called by Paul, *the glorious liberty of the sonnes of God*. Rom. 8. 21.

Turne vs then O God our Saviour] Heere begins the ^a petition, or ^b application of ^c former prophecy, wherein the Church heartily desires the father of mercies, that he would execute his holy promise concerning our deliuerance,

uerance, by sending his onely Sonne and our only Sauiour Christ Iesus into the world. Where as it is said in the prophecie, *Thou hast turned away the captiuitie of Iacob*: it is said in the Prayer, *Turne vs then O God our Saviour*. In the prophecie, *Thou hast taken away all thy displeasure, and turned thy selfe from thy wrathfull indignation*: in the Prayer, *Let thine anger cease from vs: wilt thou be displeased at vs for euer, and wilt thou stretch out thy wrath from one generation to another?* In the prophecie, *Thou hast been fauourable to thy land, thou hast forgiven the offences of thy people, and couered all their sinnes*: in the Prayer, *Quicken vs O Lord, that thy people may reioyce in thee, shew vs thy mercie, and grant vs thy saluation*: ^c that is, thy Sonne Iesus, ^d by whom onely thou sauest.

^c Euthym.
^d Acts 4.13.

The whole
Prayer hath
(as ^e one
notes) two
parts:

1. The Churches request vnto God, that the Messias of the world may come, and that for foure causes especially:

1. For our reconciliation vnto God, vers. 4. 5.
2. For our iustification, vers. 6. 7.
3. For our illumination, vers. 8.
4. For our glorification, vers. 9.

^e D. Incognitus.

2. Gods grant to the request of his Church in the fulnes of time, *Mercie and truth are met together, &c.*

I will hearken what the Lord will say] The word of God is a lanterne vnto our secte, and a light vnto our paths, a trustie ^f counsellor in all our affaires, in our afflictions especially. *The Lord speaks peace vnto his people*, both in the bookes of his holy Scriptures, and by the mouthes of his godly ^g Preachers. And therefore such as ^h despise prophesying, & for some by-respects of tirhes, and other worldly toyes, hate their learned and vigilant

^f Psal. 119. 24.

^g Tileman in loc.
^h 1. Thess. 5. 20.

¹ Luke 19.42.

Pastors, ⁱ vnderstand not these things which belong vnto their peace. It was eu^r held commendable policie, both among Christians and Heathens, that a good thing for the Common-weale, should be broached by the gracious lip of some man highly honoured in his countrie, because his precept is vsually disrespected, whose person is despised. And this among other is one cause, why some men in Gods house, during the time of praying and preaching, prattle so much vnto their mates; or (if their pew-fellow be more deuout) prate by nods and fleares, and other secret signes, vnto their lewd companions further off. It is hard for any (saied *Plutarch*) to change himselfe so much, but that a man (at one time or other) may catch his heart at the tip of his tongue: and so surely no hypocrite can so deeply dissemble, but a man (eu^r and anon) may see his heart at his fingers end: his wandring lookes, and other irreuerent behauiour in the Temple, bewray that his soule doth not magnifie the Lord, nor his spirit reioyce in God his Sauour. When thou comcest into the Sanctuary, thou must either in thy deuotions speake vnto God, or else *heare, what God by his ministrie speaketh vnto thee.*

^k 1. Cor. 6.5.¹ *Saluianus lib. 5 de gubernat. dei.*

It is the fashion of worldlings to sue their neighbors for euery trifling trespassse: but a true Christian is resolved here with our Prophet, *I will heare, what the Lord God will say concerning me.* Now hee saith, ^k *Is it so, that there is not a wise man among you? no not one, that can iudge betweene his brethren? but a brother goeth to law with a brother,* and that vnder such aduocates and Iudges, ¹ *qui hac lege defendunt miseros, vt miseriores faciant defendendo,* like the thornie bush fleecing the poore sheepe, which in a storme commeth vnto it for shelter.

It is the fashion of worldlings, if they lose goods out of their closet, or cattell out of their Close, presently to rake hell for help, consulting with abominable witches, and other wicked agents of the diuell: but a good Christian

ftian on the contrary faith, *I will heare what the Lord will say.* He faith in his law, ^m *Thou shalt not suffer a witch to liue.* Shall I then forsake God, who ⁿ *rideth vpon the heauens, for my helpe?* and the Magistrate, Gods deputie, to ^o *take vengeance on him that doth euil,* and seeke comfort at the hands of a Coniurer, by blacke Arts and workes of darknesse? No Satan, if thou wouldest in consideration of my little losse, giue me my house full of siluer and gold, or couldest (as once thou diddest impudently boast vnto my blessed Sauour) bestow on me ^p *all the kingdoms of the world,* ^q *I cannot goe beyond the word of the Lord my God to doe lesse or more.*

It is the fashion of worldlings, when their consciences afflict them at any time for sinne, to see merry plaies, or reade merry bookes, or heare merry tales, or take merrie cups, and so they make the remedie worse commonly then the disease. But a good man and a true Christian heares, what the Lord faith vnto him in his word and ministrie, ^r *Call vpon mee in the time of trouble, so will I heare thee, and thou shalt praise me.* ^s *Be strong, and be shall stablish your heart, all ye, that put your trust in the Lord.* Come to me all ye that labour and are laden, and I will ease you. Though hope seeme to carrie, ^t *yet waite, for it shall surely come and not stay.* ^u God is like the bridegrome, Ioh. 2. who kept his best wine for his last seruice. First he propounds and propines vnto his followers the cup of his Crosse, *ye shall drinke indeed of my cup.* Matth. 20. 23. but in conclusion hee turnes his Crosse into a Crowne, Reuelat. 2. 10. *Be thou faithfull vnto death, and I will giue thee the crowne of life.* First hee doth humble, then exalt: first he ^x killeth, and then hee cureth. *A tristibus semper sed necessarijs inchoat Deus, deinde progreditur ad bilariora,* faith ^y *Origene:* God euer begins at necessarie discontentments, and so proceedeth vnto things more pleasing. He faith, *I wound, and I make whole: I kill, and giue life.* He faith not, I will first make aliuie, and then I will destroy: but first he ^z plucketh vp, and then he planteth.

^m Exod. 21. 18.ⁿ Deut. 33. 26.^o Rom. 13. 4.^p Matth. 4. 9.^q Numb. 22. 18.^r Psal. 50. 15.^s Psal. 31. 27.^t Habacuc. 2. 3.^u See Dr. Hull
ser. of the blessed
In-mate.^x Deut. 32. 39.^y In Iere. bom. 1.^z Ierem. 1. 10.

^a Ester 4.2.

teth: first he doth ouerthrow, then he buildeth: first he mortifieth our earthly members of sinne, then he quickneth our inward man to grace. *Ioseph* after he had worne the Taylors iron chaine, Genes. 40.3. was adorned with the golden chaine of *Pharao* the King, Gen. 41.42. *Mordecai* first among pages at the Court^a gate, was afterward honoured with the Kings ring and raiment, and mounted on the Kings horse, and it was openly proclaimed before him euen through the streetes of the Citie, *Thus shall it be done to the man, whom the King will honor*, Ester 6.11. All which examples are Commentaries vpon our text, and shew, that howsoeuer almightie God punisheth his people for a time, yet if they will heare what he saith, he will in fine *speake peace vnto them*.

^b 2. Pet. 2.12.

^c Iohn 5.14.

But the Psalmist addeth here by way of caueat, *Let them not returne againe to their follie*. Sinners are foolles, and their faults are their follies, as the Scriptures euerie where speake, in the Prouerbs especially. Couetousnesse is a follie, Drunkennesse a follie, Whoredome a follie, Atheisme follie, Idolatrie follie. God in his Sonne *speakes vnto his people peace*, but let them take heed *that they returne not againe to their follie*, like the ^b sowe to the wallowing in mire, and the dogge to his owne vomite, ^c *Behold, thou art now made whole, sinne no more, lest a worse thing come vnto thee*. Thou doest euery day beg of our heauenlie Father that his *kingdome may come*: looke then vnto the next clause, that *his will may be done in earth, as it is in beauen*.

^d Tileman.
Bucer.
Vatablus.

^e Genebrard.
Tremel.
Wilcox.

Mercie and truth are met together] ^d When as Gods people heare, what he saith vnto them in his holy word, then all things are full of *mercie, truth, righteousness and peace*; then the land *shall giue her increase*, that is, the Church abound with these good fruites of faith. ^e Some say, that these vertues *meete together and kisse*, but in diuers subiects. As for example, *mercy* from God, and *truth* from men: as if hee should say, God will turne his owne iustice toward his people into mercie, and their hypocritical

ticall hearts and soule hands into sound and sincere dealing, and so *righteousnesse and peace kisse*. The righteousness of God in executing his promises faithfully, breeds in his people peace of conscience to their endlesse comfort. Other affirme, that these vertues meete together in one subiect, and that

in { God.
Man.
Christ, God and man.

They meete together in God: for *all the pathes of the Lord are mercie and truth*, Psalm. 25.9. *mercies* in making, and *truth* in keeping his promise to his people. Saint *Paul* saith, Iesus Christ was a minister of the Circumcision for the *truth* of God, to confirme the promises made vnto the Fathers; and that the Gentiles might glorifie God for his *mercies*. God promised his Sonne vnto the *Iewes*, and he gaue him in the *fullnes* of time to bee both a *light* to the Gentiles, and glorie of his people Israel. *Herein* shewing his *mercies* more principally to the Gentiles, his *truth* vnto the Iewes, and so his *mercies* and *truth* embraced each other, in that hee made *both* people but one, to wit, one flock, in *one* sheepfold, vnder one shepheard.

If we take *truth* and *righteousnes* for Gods iustice in punishing, *mercies* and *peace* for his graciousnesse in pardoning; yet they meete together in *all his waies, vnto such as keepe his covenant and his testimonies*. For as the *mercies* of the wicked are full of crueltie: so the very iudgements of God vpon his seruants are full of *mercies*. In his *wrath* he remembers pitie; punishing a litle, that he may pardon a great deale; destroying the flesh only, to saue the spirit, 1. Cor. 5.5. *Misericordia res est aliquando subtrahere misericordiam*: It was good for *Ioseph* that he was a captiue, good for *Naaman* that he was a leper, good for *Bartimaeus* that he was blinde, good for *Dauid* that he was in trouble. *Bradford* thanked God more of his prison, then of any parlour or pleasure:

All

Agellius.
BeArm.in
Psal. 24.
Rom. 15.8.

Rom. 9.4.
Galat. 4.4.
Luke 2.32.
Hierome.
Augustine.
Turrecremat.
Ephes. 2.14.
Iohn 10.16.

Prou. 12.10.

Habacuc. 3.2.

Bernard. serm.
cont. vitium in-
grat.

Fox Martij.
fol. 1476.

¹ Rom. 8. 28.

¹ Ezech. 18. 10.

^u Serm. I. de ann. Dom.

^x 1. Tim. 2. 6.

¹ In loc.

² Gen. 16. 12.

^a Rom. 12. 18.

^b Virgil.

^c Ubi sup.

^d Psal. 34. 12.

¶ All things are for the best vnto the faithfull. And so Gods *mercie* and *truth* are met together, *righteousnesse* and *peace* haue kissed each other, his mercy being iust, and his iustice mercifull. But God in giuing his only Sonne vnto the world, more abundantly shewed his *mercie* and *iustice* kissing one another. His *iustice* requires ¹ that euery soule that sins should dye; but his *mercie* desires not the death of a sinner, Ezech. 33. 11. Hee therefore gaue his Sonne to dye for our sinnes, and to rise againe for our iustification, and so both his *iustice* is satisfied, and sinners are saued. In Christs aduent, *mercie* and *truth* are met together, *righteousnesse* and *peace* haue kissed each other. ^u Bernard hath a pretie Dialogue to this purpose betweene *righteousnes* and *truth* on the one side, *mercie* and *peace* on the other part, contending about the redemption of mankinde. Christ our blessed Messias and Mediatour ended the quarrel at his comming, and made them all exceeding kinde kissing friends: for in giuing himselfe a ^x rancome for all men, he did at once pay both vnto *Iustice* her debt, and grant vnto *Mercie* her desire.

2. Righteousnes and peace meete together in man: so Saint ¹ Augustine expounds it, an vnjust man is full of quarrels, like *Ishmael*, ² *euery mans hand is against him*, and his hand against euery man: but he which is righteous and giueth euery man his due, shall haue peace, so much as is ^a possible with all men, especially with his own selfe and soule. Righteousnes and peace are so neere, so deare, that thou canst not haue the one without the other. *Vnam vis & alteram non facis*, happily thou wouldest enioy peace, but thou wilt doe no iustice. The ^b Poet could say, — *Pacem te poscimus omnes: interroga* (quoth ^c Augustine) *omnes homines, vultis pacem? uno ore respondet totum genus hominum, opto, cupio, volo, amo*. Well then, if thou desire peace, doe iustice; for peace saith, I am a friend only to such as loue my friend. ^d What man is hee that lusteth to liue, and would faine see good daies? keep thy tongue

tongue from euill, and thy lips that they speake no guile; eschew euill, and doe good; seeke peace and ensue it. Nay thou need not seeke it, for it will of it selfe come to kisse her sister Righteousnesse. * If men haue *truth* and *righteousnesse*, God will affoord *mercie* and *peace*. So the Prophet expressly, *Keepe innocencie, and take heed vnto the thing that is right, for that shall bring a man peace at the last*, Psal. 37. 38. At the first happily thou maist haue warre with vngodly men of this world, (for *for doo well, and haue ill, is written on heauens doore*) but hereafter, at the last assuredly thou shalt haue *peace to thy soule*. † Or *righteousnes* and *peace* meete in euery true bele cuer, because being iustified by faith, wee haue *peace toward God*, through Iesum Christ our Lord, Rom. 5. 1.

3. Righteousnes and peace meete in Christ, God and man: for by these two, some Diuines vnderstand the old Testament and the new. The Law doth exact *justice*, requiring of a malefactor *eye for eye, tooth for tooth, hand for hand, foote for foote*: but the Gospell is full of *mercie* and *peace*, saying vnto the sinner, who truly repenteth him of his sinnes, and vnfaignedly beleueues the word of promise, *Sonne, be of good comfort, thy sinnes are forgiven thee. Daughter, be of good cheere, thy faith hath made thee whole. Goe thy way, thy beleefe hath saued thee.* ^m Behold, thou art now made whole, sin no more. These two Testaments meete together in Christ, as in their proper center, they *kissed each other* on this day, because the Gospell performed what the Law promised.

Or hee shewed *truth* in his words, and *mercie* in his workes. * Hee deliuered the will of God vnto men, and his word is *truth*. Hee made the *blinde* to see, the lame to go, the deafe to heare, he cleansed the lepers, he cured the sicke, he raised vp the dead: and these without question are workes of *mercie*.

Or by these two vertues vnderstand † Christs two natures, his diuine nature by *mercie*, hauing † power to forgive

† Basilus.
Agellus.

† Bradford apud
Fox Martyr.
fol. 1491.
† Tilgman.
Tremellius.

† D. Incognitus
in loc.

1 Exod. 21. 24.

† Matth. 9. 12.

1 Mark. 10. 52.

† Iohn 5. 14.

† Euthym.

† Iob. 17. 6. 17.

† Matth. 11. 5.

† Euthym.

† Matth. 9. 6.

^f *Matth. 8. 16.*

^t *Ephef. 4. 24.*

^u *Joh. 1. 4. 6.*

^x *Hierome.
Arnobius.
Agellius.*

^y *In loc.*

^z *Genebrard.*

^a *Placidus Par-
men.*

^b *1. Pet. 2. 9.*

^c *1. Kings 18. 39.*

^d *1. Cor. 8. 4.*

^e *Augustine.
Tileman.*

giue finnes, and to heale^f all manner of sicknesse : by *truth* his humane nature, 1. For that hee had *true* flesh, and not (as Heretikes imagined) a phantasticall bodie, 2. For that he was a man after Gods owne image, ^t created in righteousnes and *true* holinesse, he was blamelesse and vndefiled, Heb. 7. 26. he knew no sinne, 1. Cor. 5. 21. hee did no wickednesse, neither was any deceit in his mouth, Esay 53. 9. and so *truth* and *mercie* met together in the personall vnion of his two natures. And this exposition is more probable by the next verse: *Truth shall flourish out of the earth, and righteousness hath looked downe from heauen.* Christ is *truth*, as he ^u saith of himselfe, *I am the way, the truth, &c.* and Christ is our *righteousnes*, 1. Corinth. 1. 30. ^x Now Christ as man, and borne of the Virgine Mary, *budded out of the earth*: and as God, *hee looked downe from heauen*. That men might bee iustified by grace from heauen, it pleased him on this day to *bud out of the earth*, in the words of S. ^y *Augustine*, *Vt iustitia prospiceret de celo, id est, vt iustificarentur homines diuina gratia, veritas nata est de Maria Virgine. vt posset pro illis iustificandis offerri sacrificium, sacrificium passionis, sacrificium crucis: & unde offerret sacrificium pro peccatis nostris, nisi moreretur? quomodo autem moreretur, nisi carnem indueret? & quomodo carnem indueret, nisi veritas de terra oriretur?* ^z Other otherwise, when *righteousnesse*, that is, Gods grace *lookes downe from heauen*, then *truth* among men *flourisheth vpon earth*. ^a Or before Christs comming the whole world was full of vntruths, all the Gentiles adored false gods, and many Iewes worshipped the true God falsely. But *the Sonne of righteousness* appearing in our Horizon, ^b called vs out of darknesse into marueilous light, teaching that onely ^c the Lord is God; and that an ^d Idoll is nothing, and so *truth flourisheth out of the earth*, and *righteousnesse hath looked downe from heauen*.

^e Or, *truth springs out of the earth, and righteousness lookes*

lookes downe from heauen, when a sinner humbly confesseth his faults vnto God: according to that of Saint Iohn, If wee say that wee haue no sinne, wee deceiue our selues, and truth is not in vs: if wee acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrightheousnes.

Or, the diuine iustice manifested it selfe from heauen, in Christs springing out of the earth. For hereby we know the wrath of God is reueiled from heauen against all vngodlinesse and vnrightheousnesse, because nothing could expiate the sinnes of men, but the death of Gods owne and only Sonne, hee budded out of the earth, and was buffeted vpon the earth, and buried vnder the earth; and all this, and more then this he did suffer and doe for our redemption and ransome.

Quid illi pro malis meis qua pertulit, quid pro bonis suis qua contulit, referam? quid pro suscepta carne, quid pro alapis? quid pro flagellis? pro cruce, obitu, sepultura, rependam? esto, reddamus crucem pro cruce, funus pro funere, numquid poterimus reddere, quod ex ipso, & per ipsum, & in ipso habemus omnia, &c. reddamus ergo amorem pro debito, charitatem pro munere, animum & affectum Domino impendamus, & solnimus.

PSALM.

f 1. Epist. 1. 89.

g Bellarmine.

h Rom. 1. 18.

Paulinus epist. lib. 1. epist. 4.

PSALM. 89.

My song shall be alway of the louing kindnesse of the Lord, &c.

THis one short verse contains the summarie pith and ^k argument of the whole long Psalme.

^k Bellarmin.

Songs dittie, *the louing kindnesse and truth of the Lord*, manifested vnto the whole world generally, to *Dauids house* (that is, the Church) especially.

Singers duty, magnifying the mercies of God *alwaies, euen from one generation to another*. And by all meanes, with his *mouth*, for that is expressed in this vers. with his *mind*, for that is implied in the next, *I haue said, &c.*¹ that is, beleueed it in my heart; and therefore spake it with my tongue, Psalm. 116. 10. For out of the harts abundance the mouth speaketh, Mat. 12. 34.

My song shall be alwaies of the louing kindnesse] Or as other translations, *I will sing the mercies of the Lord*, his manifold and sundrie mercies; as if he should say, wee haue tasted of more then of one, yea wee haue felt all his mercies; I will therefore praise the same for euer. I will sing his mercy for creating this vniuerse, which is *Macrocosmus*, a great world; and for making man, which is *Microcosmus*, a little world. 1. My song shall set forth his kindnesse, for that he gaue me being. 2. For adding to my being, life, which he denieth vnto stones. 3. To life, sense, which hee denieth vnto plants. 4. To sense, speech, and vnderstanding, which he denieth vnto bruit beasts. I haue great cause to praise the Lord, for that I am a man; and yet greater, for that I am a sound man, hauing

wherein
obserue the

¹ Geneva glossie.
Wilcox.

^m Vatablus.

ⁿ Jo. de combis
compend. speo-
log. lib. 2. cap. 2.

hauing a due portion of wit, and a true proportion of limbs and lineaments, maimed neither in the powers of my soule, nor in the parts of my body. Some men are like the carued images of Pagans, and Papiſts, ^o hauing mouthes and ſpeak not, eyes and ſee not, eares and heare not, feete and walke not, hands and handle not. I will therfore ſing of thy mercies, O Lord, for giuing vnto me perfect limbes, and perfect vſe therof; eyes to ſee, tongue to ſpeake, eares to heare, feet to walke. I do not want ſo much as the left hand, or the little finger of that hand, or the leaſt ioynt of that finger. Againe, ſome men are maimed in their minds, as being either borne ſtarke fooles (O heauie puniſhment!) or elſe for abuſing their good wits in bad workes, are (by Gods ſecret and ſeuere iudgement) bereft of their intellectualls. Some, which haue heretofore worſhipped Chriſt at *Bethlem*, & haue preached alſo Chriſt vnto the King and his Court, in *Bethel*, are now lunaticke, bound hand and foote in *Bedlem*. In nature, the middle participates euer with his extreames, as the ſpring, which is the middle betweene winter and ſummer, hath (as you know) part of the winters cold, and part of the ſummers heate; and the morning, which is the middle betweene night and day, hath a little darkneſſe of the night, and a little light of the day: ſo man is created by God, *tanquam medius inter angelum & brutū*, a middling betweene an Angell, and a brute; being a good deale better then a beaſt, and a little & lower then an Angell. Hauing in reſpect of his body, ſomthing of a bruit, being ſenſuall and mortall; and in reſpect of his ſoule, ſomthing of an Angell, as being intellectuall and immortal. Now then, if the ſpring haue not any heate of ſummer, it is ſo cold as winter; and if the morning haue no light of the Sunne, it is ſo darke as night: ſo man, if he want angelicall abilities of the ſoule, is little better then a beaſt, as ^r horſe and mule without vnderſtanding: for as ^r *Syneſius* ſaid, A wiſe man excels a foole, more then a foole doth excel a beaſt.

^o *Pſal.* 135. 16.

^r *Fatius de mortificatione, cap. 2*

^r *Pſalm.* 8. 5.

^r *Pſalm.* 32. 10.

^r *Orat. de Dione.*

D

As

As God is *principium effectuum in creatione*: so *refectum in redemptione*. I am exceeding much bound vnto God for creating me when I was not; and for preferring me vnder his wings, euer since I was: yet I am more bound to his mercy for redeeming me, for blessing mee with all spirituall blessings in heauenly things in Christ his Sonne, Ephes. 1.3. for his electing of me, for his calling of me, for his iustifying of me, for his sanctifying of me. These graces are the ^t riches of his goodnesse and glory; ^u *miser cordia in aeternum*, euerlasting mercies, as reaching from ^x euerlasting predestination, to euerlasting glorification. O Lord, I will alway sing thy mercies in promising, and euer shew thy truth in performing thy promise made to *Dauid*, thy chosen seruant, concerning thy sonne, my Sauour, saying, *thy seed will I stablish for euer*. So the ^y Fathers expound our text, I will euer sing thy mercies, in vouchsafing to send thy sonne to visit thy seruants, sicke to death in sinne. First, *I will euer sing of thy mercifulnesse*: and then *I will euer bee shewing thy faithfulnessse*. ^z *Neque enim exhiberetur veritas in impletione promissorum, nisi praece deret misericordia in remissione peccatorum*. And what is Gods mercy set vp for euer, and his truth established in the heauens? but that which ^a *Esay* termes the sure mercies of *Dauid*: that is, as ^b *Paul* construeth *Esay*, the holy promises made to *Dauid*: and the promise made to *Dauid*, is briefly this, *thy seed will I stablish for euer, and set vp thy throne from generation to generation*. For the Prophet *Ethan* here doth ^c allude to the Prophet *Nathan*, 2. Sam. 7. *I will* (saith he from the Lord vnto *Dauid*) *set vp thy seed after thee, and I will stablish the throne of his kingdome for euer*. Now this holy promise was not fulfilled in the temporall kingdome of *Dauid*, as Gods people complaine in this Psalm, from the 37. to the 45. verse. It is therefore to bee construed of Christ, and his spirituall kingdome. Christ, according to the flesh, is the ^d seed of *Dauid*, and the ^e sonne of *Dauid*: of him it is true which is said heere by.

^t Ephes. 2.4.^u 3.16.^x Bellarm. n.^y Bernard. ser. 2. in ascen. Dom.^z Hierom.

Turrecremat.

^a Augustin.^b Esay 55.3.^c Act. 13.34.^d August. de ciuit. dei, lib. 17. cap. 9. Idem Euthym. & Tileman in loc.^e Rom. 1.3.^f Mat. 1.1.

by the Lord, *My covenant will I not breake, nor alter the thing that is gone out of my lips: I have sworne once by my holinesse, that I will not faile Dauid. His seed shall endure for euer, and his seat is like as the Sunne before me. He shall stand fast for euermore as the Moone, and as the faithfull witnesse in heauen.* Of him it is true, & thy throne is for euer and euer. Of him it is true, *heauen and earth shall perish, and wax old as doth a garment, and as a vesture thou shalt fold them up, and they shall be changed: but thou art the same, and thy yeeres shall not faile,* Psal. 102. 27. Heb. 1. 12. Thou sweet Iesus art a Priest for euer, and a Prince for euer. And surely God would haue *Dauids* earthly kingdom to determine in *Ichoiachim* and *Zedechia*, that his people might vnderstand the holy covenant made with *Dauid* of Christ, and that they might pray, *Lord, where are thy old louing kindnessees, which thou swarest vnto Dauid in thy truth.* See S. *August. de cinit. dei. lib. 17. cap. 9. 10. 11. 12. 13.*

Now the Prophet, in proceffe of his hymne, describes the natures and vertues of Christ, as well inherent in his owne person, as infused into his people.

His Humane nature, because *the seed of Dauid*, a perfect man in soule and body, against ^h *Eutycheans*, ^l *Apollinarists*, ^k *Valentinians*, ⁱ *Nestorians*, ^m *Monotheletes*, &c.

His Diuine nature: First, for that the Church inuocates him as God, vers. 5. *O Lord, the very heauens shall praise thy wondrous works, and thy truth in the congregation of the Saints.* By *heauen*, is meant the ⁿ Church, and the ^o Preachers of Christ in the Church.

Secondly, *Ethan* proues Christ to be God by comparison, in the 6. 7. 8. 9. verses. *who is he among the cloudes that shall bee compared vnto the Lord; or what is he among the gods, that shall be like vnto him?* as if he should say, there is neither Monarch on earth, nor Angel in heauen his peere.

Thirdly, from the preseruatiō of all things, v. 10. 11.

^f Psal. 45. 7.
Heb. 1. 8.

^g Hoc admonet
vox intellectus
in titulo posita.
Bellar. argum.
huius Psalmi.

^h Bellarmin. de
Christo lib. 2.
cap. 2.

ⁱ Epiphani. be-
ref. 77.

^k August. be-
ref. 11.

^l Alphons. de
baref. lib. 4,
fol. 70.

^m Idem ibid,
fol. 73.

ⁿ Euthym.

Tileman.

^o Augustin.

Hierom.

Thou rulest the raging of the sea, thou rulest the waves thereof when they arise, &c.

Fourthly, for that he created the world, ver. 12. 13. 14. *The heavens are thine, the earth also is thine, thou hast laid the foundation of the round world, &c.*

¶ *Alphonf. de
heresibus. lib. 1.
fol. 25.*

Having thus expressed his natures, and shewed him to be *P* *verus homo, verusque Deus, tamen unus uterque.* He begins in the 15. verse, to sing of his virtues, as well in his owne person, as people. For himselfe, *righteousnes and equity is the habitation of thy seat, mercy and truth shall goe before thy face.* For his people, *blesed are they that can reioyce in thee, they shall walke in the light of thy countenance, their delight shall be daily in thy name, &c.*

¶ *¶atablus.
Caluin.*

These things affoord manifold instructions, according to the prefixed title, *a Psalme for instruction of Ethan the Ezrarite.* But the point aimed at most, is vndoubtedly, ¶ that in all our tentations, and tempests of conscience, we should flie to the sure mercies, and holy promises of God in Christ. If once we stay our soules on this anchor, hold, wee shall escape shipw-rack of faith. *Ethan*, who was either penner, or singer of this hymne, is by ¶ interpretation *robustus*, one which is strong: now no man is strong in this world, but hee who relieth vpon the sure promises of God. The consideration of our owne merits, is able to make vs faint and feeble: but our trust in the Lords euerlasting mercies, maketh vs like mount *Sion*, which cannot bee remoued, but abideth fast & firme for euer, *Psal. 125. 1.* And therefore ¶ some Diuines haue construed this Scripture, by that *Ierem. 9. 23. Thus saith the Lord, let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches: but let him that glorieth glory in this, that he vnderstands and knowes me to bee the Lord, which shew mercy, iudgement, and righteousnesse.*

¶ *Galat. de ar-
can. lib. 6.
cap. 12.*

And as the Fathers vnder and before the law, comforted themselues in all afflictions and misery, with the consideration of Christs first comming: so let vs in the midst

middest of our tentations and troubles bee stedfast and immoveable, because we look for his second comming. He deferred his first comming a great while, yet in the fulnes of time he dealt with his seruants according to his word. So the Saints expecting his second comming, crie with a loud voyce, * *How long Lord, holy and true, dost thou iudge and auenge our blood on them that dwell on earth?* And mockers in the last daies also say, *Where is the promise of his comming?* for since the fathers died, all things continue as they were from the beginning of the Creation. And yet the Lord (saith Saint Peter) is not slack concerning his promise, (as some men count slacknes) but is patient toward vs, and would haue all men come to repentance. * *Yet a very little while, and he that shall come, will come, and will not tarry.* Behold, (saith he who neuer vttered vntruth) * *I come shortly, and my reward is with me, to giue euery man according as his workes are.* The life present is so full of diseases and disasters, that our happinesse is hid with Christ in God: but when he which is our life shall appeare, then we shall also appeare with him in glorie, for hee shall change our vile body, that it may be like his glorious body: *Non euacuabitur veritas corporis, sed non erit pondus et fragilitas corruptionis.* Wherefore let vs alway be rich in the work of the Lord, for as much as wee know, that our labour is not in vaine in the Lord, 1. Cor. 15. 58.

Hitherto concerning the dittie of the song: I come now to the dutie of the finger. *I will alway sing thy mercies with my mouth, I will euer be shewing thy truth from one generation to another.* I know some ioyne in eternum to the nowne misericordias, and not to the verbe cantabo, making the sense to bee this: I will alway sing thy mercies which endure for euer. But *alwaies* is referred as well, if not better vnto the verbe, *I will sing*: as who would say, Lord, thy mercies are so manifest, and so manifold, so great in their number, and so good in their nature, that I will alway, so long as I haue any being, sing

^c Galat. 4. 4.

^u Luke 2. 29.

^x Apocal. 6. 10.

⁷ 2. Pet. 3. 4.

^z Heb. 10. 37.

^a Apoc. 22. 12.

^b Coloss. 3. 4.

^c Philip. 3. 21.

^d Martialis ad Burdegal. epist. 8.

^o Bellarmine.

^f Psalm. 146. 1.

51. 1. Sam. 20. 3.

^h Eobanus
Hessus.

^l Psal. 45. 2.

* Acts 4. 25.

^h Wilcox.

^l Euthym.
Incognit.
Turcremat.

^m Hierome.

ⁿ 2. Pet. 4. 6.

^o Malmesbur. de
gestis Reg. Ang-
lorum. lib. 2.
cap. 6.

praises vnto thee. Happily some will obiect, *All flesh is grasse, and the grace thereof as the flower of the field: the grasse withereth, and the flower fadeih away.* Dauid being persecuted by Saul, said, *there is but a step between death and me.* Nay Dauid, thy life is shorter then a stride, but a spanne long, as thy selfe witnesseth, Psalme 39. 6. How can he then that begs his bread but for a day, promise to spend his breath in magnifying the Lord for euer? Answer is made, that the Prophet will not only commend the mercies of the Lord in word, but also commit them vnto writing.

^h *Vt sciat hac atq. posteritas, legat.*

As the tongue of the Prophet is termedⁱ elsewhere, *the penne of a ready writer*: so the writing of the Prophet is heere termed *his mouth*, as *Euthymim* vpon the place, *Liber Psalmorum* * *os Dauid.* ^k Hee doth intend to note the mercies of God, and to set soorth his truth in a book, the which he will leaue behind him, (as an instrumēt) to conuey the same *from generation to generation*, from the generation of ^l Iewes to the generation of Christians. ^m Or from the old Testament to the new: for the blessed Apostles in their Sermons vsually cite sentences out of the Psalmes. S. ⁿ *Peter* telleth vs, that the Gospell was preached vnto the dead; so may we say, that the Gospell is preached by the dead. For the most ancient Fathers, and other iudicious authors, which haue spent their daies in writing learned expositions, & godly meditatiōs vpo the holy scriptures, although they be dead & sleep in the bed of their graue, yet they *sing alway the mercies of the Lord, and shew the truth of his word from one generation vnto another.* It is reported in our ^o *Chronicles of Arhelstan*; *Paruum etati vixit, multum glorie.* So, many zealous and industrious Doctors haue liued (in respect of their age) but a little, yet in respect of their acts, a great while, shining still in their works and writings, as lights of the world.

Or the Prophet may be said, to *sing ener* intentionally, though

though not actually. For as the wicked, if he could liue alway, would sinne alway: so the good man (if God should suffer him alway to breache on earth) would sing alway the mercies of the Lord. Hee will in all things giue thanks vnto God, *early telling of his louing kindness in the morning, and of his truth in the night season.* In the morning, that is, in a prosperous estate, when as the Sunne shineth vpon him, he will acknowledge that euery good gift in him is from aboue, comming downe from the Father of lights, and Father of mercies. And in the darke night of aduersitie hee telleth of Gods iustice, confessing ingenuously, *We receiue things worthe of that we haue done.* Hee giueth thanks vnto the Lord in both, in the one highly magnifying Gods saueur; in the other humbly vilifying his owne fault.

Or because God hath inspired into man, not only the breath of this present life, but of that also which is to come; the Saints are said to continue their song of Gods praise in the kingdome of glorie, which here they begin in the kingdome of grace. For so the Spirit, Apoc. 19.1. *I heard a great voyce of a great multitude in heauen, singing Halleluiah, saluation, and glorie, and honour, and peace be to the Lord our God.*

It is objected, if the Saints in heauen alway sing the mercies of the Lord, then they remember their miseries on earth; and if they remember their sinne and sorrow here, how can they be perfectly blessed there? for the Lord saith *I will create new heauens, and a new earth, and the former shall not be remembered nor come into minde.* Answer is made, that as men in perfect health often remember their terrible fits of their former sicknesse, with exceeding ioy; yea the more they call into mind their danger past, the greater is their delight present: euen so the Saints, in the kingdome of glorie, remember happily their misdeeds and mishaps in this valley of teares, but it is without any pollution of sinne, or touch of sorrow. So Gregorie the Great, *Erit in illa beatitudine culpa memo-*

D 4

ria,

P. Io. de Combis comp. Theolog. lib. 7. cap. 21.

q. 1. Thessal. 5. 18

2. Psal. 92. 2.

3. D^r. Incognit. Turrecremat. Glossa.

4. Luke 13. 41.

5. Placidus.

Incognitus.

6. Gen. 2. 17.

7. Iohn 3. 16.

Apoc. 2. 10.

8. Esay 65. 17.

9. Gregor. moral. lib. 4. cap. 41.

10. Vbi/sup. Idem Augustin. l. b. 2. de Civit. dei, cap. vll.

^c *August. apud
Io. de Combis
comp. Theolog.
lib. 7. cap. ult.*

^d *Rom. 7. 24.*

^e *1. Cor. 15. 28.*

^f *1. Kings 3. 72.*

^g *2. Sam. 1. 18.*

^h *2. Sam. 14. 25.*

ⁱ *Psal. 45. 1.*

^k *In loc.*

^l *Psal. 105. 1.*

ria, non qua mentem polluat, sed qua nos arctius letitia astringat; ut dum doloris sui animus sine dolore reminiscitur, & debitorem se medico verius intelligat, & eo magis acceptam salutem diligat, quò molestia meminit quam enasit. ^c Heavenly happinesse consisteth in two things, in the necessarie possessing of euery thing which is good, and in the necessarie remouing of euery thing which is euill. Misericordie then is not remembred of the Saints, as a matter of griefe, but as a motiue to ioy, because they bee now ^d deliuered from this bodie of death, and enioy the Crowne of euerlasting life; where God is to them ^e all in all, a glasse to their sight, hony to their taste, musicke to their hearing, Balsome to their smelling: where ^f *Salomons* wisdom seemes follie; ^g *Abasels* agilitie, slownesse; *Samsons* strength, weaknes; ^h *Abasoloms* comelines, deformitie; *Cesars* empire, beggerie; *Methusalem* long life, shortnes of daies, or a speedie death. Thus I haue shewed how the Prophet may be said to sing alwaies the mercies of the Lord, in this life vnto the worlds end, in the next for euer and euer world without end.

As for al meanes: he praises the Lord with his mouth, and all that is without him; as also with his minde, and all that is within him. His ⁱ heart indites a good matter, and his tongue is the penne of a ready writer. All his members are for the seruice of his Maker, as S. ^k *Augustine* glosseth our text, *Obsequantur membra (inquit) mea, domino meo loquor, sed tua loquor, annuncio veritatem tuam in ore meo. Si non obsequor, seruus non sum: si à me loquor, mendax sum. Ergo ut abs te dicam, & ego dicam, duo quidam sunt, vnum tuum, vnum meum: veritas tua, os meum.*

Now let vs according to this copie draw the lines of our liues, vsing all meanes to set forth the louing kindnesse and truth of the Lord. ^l *O giue thanks vnto the Lord, and call vpon his name, tell the people what things he hath done. O let your songs be of him, and praise him, and let your talking bee of his wondrous workes: O my soule praise*

praise the Lord, and all that is within me praise his holie name: praise the Lord O my soule, and forget not all his benefites, who forgineth all thy sinnes, and bealeth all thine infirmities; who saueth thy life from destruction, & crowneth thee with louing kindnesse, Psal. 103. A good Christian is a cymbrel of the holy Ghost, his whole life being nothing else but a well-tuned song of Sion, alway magnifying the mercies of God in his owne person, and inuiting other to doe the same. But the ^m mouth of the wicked is full of cursing and bitternes, their throate is an open sepulchre, destruction and vnhappinesse is in their waies. A man of a foule mouth is a beast in the forme of a man, his tongue is the tongue of a ⁿ Serpent, Adders poyson is vnder his lips; nay worse then a Serpent, for it hurts not a man except it be present to see him, or to bite him, or to strike him with his taile: but he which hath a blasphemous and a bitter tongue, hurteth all, as well absent as present; neither sea nor land, neither scepter nor sepulchre, neither heauen nor hell hindreth him; hee blasphemes God, he wrongs his neighbour, hee railleth on the dead, and rageth against the liuing, his tongue is the tongue of a Fiend, of a Fury. For as the holy Prophets of God, when they preached, had their tongues (as it were) touched with a ^o coale from the altar of God; and as godly men haue their tongues inflamed with the ^p fire of Gods spirit, when as they speake graciously: so contrariwise, when a man speaketh euill, his tongue (saith S. ^q Iames) is kindled by the fire of bell, and Satan comes from thence with a coale to touch his lips, and to set them on fire to all manner of mischief. When as good men speak good things, their tongue is ^r Christs tongue; but all manner of cursed and vngodly speaking, is no better then the Diuels language. Thinke on this all yee that forget God, whose mouthes are so farre from singing his mercies alway, that yee can hardly come in your communication vnto any full period, without interlacing an oath or two. It is no wonder, that in Italy (which

^m Psal. 14.6.

ⁿ Psal. 140.3.

^o Esay 6.6.

^p Mat. 2.11.

^q Ias 2.3.

^r Chap. 3.2.

^r Chrysost. hom. 99 in Mat.

is

Relation of Religion, sect. 53.

is a parcell of Antichrists kingdome) blasphemies should be darted out against God and his Christ ordinarily, openly, being made ^t phrases of gallantrie to the brauer, and very interiections of speech vnto the vulgar. But in England (where the scepter of Christs kingdome hath a long time florished) it cannot but wound the hearts of such, as mourne for the sins of the land, to consider how commonly, not onely the ruffin at the tauerne, and the rascall on the stage: but also the labourer at his worke, and the gentleman at his recreation, and the very boyes, yea babes in the street curse their Maker, and reuile their Redeemer. Other sinnes are clothed (in some sort) with excuse before men, in respect either of profit, or pleasure, content, or credit: but in swearing there is neither good, nor gaine, nor glorie. I beseech you therefore (my deare bowels in the Lord) instruct your children and seruants, how to serue God in a liuely faith, and a reuerend feare, let your whole life be to them a walking Catechisme, that they may sing alway the mercies of the Lord, and shew forth his truth from generation to generation.

PSALME IIO.

The Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy footstool.

^t In loc.

Breuis numero
verborum, sed
magnus pondere
sententiarum.

^u In loc.

THis Psalm (saith ^t *Augustine*) is in the number of words short, but in the weight of matter ample, containing so many deepe mysteries, and opposing so many dangerous heresies: that (as ^u *Chrysostome* notes) we neede many eyes for the right reading and exact vnderstanding of it.

If we literally referre this vnto *Dauid*, he bringeth in a subiect or a fauourite speaking thus of himselfe, *The Lord said vnto my Lord* the King. *Dauid* as a King is a Lord, because *y* Lieutenant, and (as it were) Vice-gerent
of

of the Lord. In this sense *Paul* telleth vs, that there bee many Gods and many Lords, 1. Cor. 8. 5. many Gods in title and type, but in deed and truth one God only. Princes are Gods in name: for (saith the Lord) *I have said, ye are Gods: but not in nature, for yee shall dye like men.* All higher powers hold their Scepters from the y highest power, ² he putteth downe one, and setteth vp another, according to the stile, *Iames by the grace of God, &c.* ^a More principally *Dauid*, who was called to his kingdome by Gods especiall grace, and vsed his kingdome to Gods especiall glorie. For hee was a man according to Gods ^b own heart, turning from nothing the Lord commanded him ^al the daies of his life, saue only in the matter of *Uriah* the Hittite, 1. King. 15. 5.

¹ Psal. 82. 6.

¹ Prou. 8. 15.

² Psal. 75. 8.

^a *Caluin*, in loc.

^b Acts 13. 22.

And surely (beloued) if we will in *sensu similitudinario*, consider earnestly the wonderful vnion of these two kingdomes, *England* and *Scotland*, and the flourishing estate of the Gospel, vnder the gouernment of our dread Soueraigne: wee shall haue good cause to take vp this song, *The Lord said vnto King Iames our Lord, sit in thy throne, for I haue both appointed and anoynted thee King ouer great Britannie.*

^a Or happily *Dauid* might speake this of himselfe, *The Lord said vnto me, concerning my Lord Saul persecuting me, sit thou downe by the power of my right hand, and be well assured of my protection, untill I haue made all thine enemies thy footstoole: that is, all such as hindred thee from thy kingdome, obedient subiects vnto thee, saying, ^d Behold, wee are thy bones and thy flesh.* So the Lord spake by the Prophet *Nathā*, 2. Sam. 12. 7. *I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul, and gaue thee thy Lords house, and thy Lords wines into thy bosome, and gaue thee the house of Israel and Iudah, and would moreouer (if that had bin too little) haue giuen thee such and such things, &c.*

^c *Dr. Incognit.* in loc.

^d 2. Sam. 5. 1.

But because *S. Peter*, Acts 2. 34. and *S. Paul*, Heb. 1. 13. expound this text of Christ, and Christ himselfe applleth it

it

it vnto himfelfe, Matth. 22. 44. Mark. 12. 36. Luk. 20. 42. I forbear to treat any longer of shadows, and come to the substance, taking this Psalm for a prophetic concerning Christ in fact, and *Dauid* onely but in figure. Christ then is described here:

- { 1. As a King, vers. 1. 2. 3.
2. As a Priest, vers. 4. 5.
3. As a Iudge, vers. 6. 7.

His kingdome is great in respect of { Countenance, *The Lord said vnto my Lord, sit thou on my right hand.*
Continuance, *Vntill I make shine enemies thy footstool, &c.*

Or, f three points are remarkable, concerning his kingdome:

- { 1. His calling to this kingdom by God the Father, vers. 1.
2. His administration of this kingdom by the scepter of his word, vers. 2.
3. His subjects obedience to this administration, vers. 3.

Some Doctors among the Iewes haue construed this of *Davids* Angel, appointed by the Lord for his peculiar guard and guide. But I say to them out of S. ^b Paul, *Vnto which of the Angels said the Lord at any time, sit at my right hand, vntill I make thine enemies thy footstool?* Other Rabbins expound this of *Abraham*, as making it a thanksgiuing vnto the Lord for the victorie, which he got against the foure Kings, Gen. 14. Other vnderstand this of ^k *Ezechiah*: other of ^l *Zorobabel*. But all these holy Fathers are dead, and haue slept long in the dust of their graue: whereas the Lord (heere mentioned) is a Priest for euer, and hath a kingdom ^m without end. And so consequently this Psalm cannot aptly be construed either of man, or angel, or of any other meere creature; but of Christ alone the Messias and Mediatour, being the sonne of *Dauid* as man, and the Lord of *Dauid* as God.

The Iewes vnderstood not this, and therefore they could

* Genebrard.

f Tremellius.

z Apud Pet. Galatin de arcanis lib. 8. cap. 24.

^b Heb. 1. 13.

ⁱ Apud Hierom. in Mat. 22. &

D. Incognit. & Agellium in loc.

^k Iustin Martyr in dialog. contra Tripthonem, &

Tertullian lib. 5. contra Marcian.

^l Vti Chrysost. in loc.

^m Heb. 1. 8.

could not answer Christs question, Mat. 22. 45. *If David call him Lord, how is he then his sonne?* neither should we haue learned this, except Christ and his Apostles had taught it vs, *Nunc ergo*, saith ^a *Augustine, quia didicimus, dicimus*; as we haue read, so we beleeue, that Christ, as being ^o equall to God, is *the Lord of David*: & as found in the forme of a seruant, *the sonne of David*. As ^p in the beginning, *the Lord of David*: as made flesh, *the sonne of David*; as ^q conceived and borne of a Virgin, *the son of David*: as *Emmanuel, the Lord of David*. See Hieron. in Mat. 22. pet. galatin. de arcanis lib. 3. cap. 17. & lib. 8. cap. 24. Chrysostom. D. Incognit. August. Steuchus, Caluin, Tileman, Agellius, Bellarmin, & alios in loc.

The Lord said then vnto my Lord, is (as ^e if hee should haue said) God the Father said vnto God the Son. And therefore ^f *Rabbi Ionathas* translateth it in the Chalde, *dixit dominus verbo suo*, the Lord said to his Word. Here then obserue ^t the distinction of persons in the Godhead against ^u *Artemon, Sabellius, and Sernetus*. The Father said vnto the Sonne, *Ergo*, the Father is distinguished from the Sonne, ^x *alius*, howsoever not *aliud*, another person, albeit not another substance: for as the Father is Lord, so the Son Lord, and the holy Ghost Lord; and yet not three Lords, but one Lord, as *Athanasius* in his Creed.

The Lord said] But how, when, and where? the words of our mouthes are first (as the ^y Philosopher truly) notions of our mind. So God hath a twofold word, ^z *ad intra*, conceived within himselfe, and *ad extra*, reuealed vnto men. According to both he said this, ^a *Immensa sapientia. decretum fecit*, & *id generi humano patefecit*. First, according to his intrinsecall word, he said it before the worlds; as it is in the second Psalme, vers. 7. *The Lord said vnto me, thou art my sonne, this day haue I begotten thee*. Secondly, according to his extrinsecall and reuealed word, he said it in the world; ^b to wit, in the beginning, Gen. 3. 15. *the seed of the woman*, &c I, (said the

ⁿ In loc.

^o Philip. 2. 6. 7.

^p Iob. 1. 1. 14.

^q Esay 7. 14.

^r Turrecremat.

^s Tremellius.

^t Genebrardus.

^u Galatin. de arcanis. lib. 8. cap. 24. & Steuchus in loc.

^v Tlacid. parmen.

^w Tileman.

^x August. de ciuit. dei. lib. 1. 1. cap. 10. & Lombard. 1. sent. distincti 2.

^y Aristotle.

^z Periberrin.

cap. 1.

^a Dr. Incognit.

^b Melancthon in loc.

^c Tileman.

^c Rom. 1. 3.

^d Agellius.

^e In loc.
^f Apud Gene-
brard. in loc.
Adonai.
Adoni.

^g Ephes. 1. 20.

the Lord vnto the serpent) will put enmity betweene thee and the woman, and betweene thy seed, and her seed: he shall breake thine head, and thou shalt bruise his heele. Christ is that promised seed of the woman, as being ^cmade of the seed of *Dauid*, according to the flesh; *he shall breake the Serpents head*, is all one with our text, *fit thou on my right hand, untill I haue made all thine enemies thy footstoole.*

My] Not onely, because to bee borne of my seed and posterity; ^dbut *mine*, in regard of mine affection, and particular application. As his mother *Mary* called him, *my Saviour*; and his Apostle *Thomas*, *my God*; and *Paul*, Galath. 2. 20. *Christ loued me, and gaue himselfe for me.*

Lord] Saint ^e*Hierome*, and ^fother learned (in the Hebrew) note, that in the first place, the word translated here *Lord*, is proper onely to God; but in the second, communicable to men. And so Christ according to his manhood, began to sit at the right hand of God after his ascension into heauen, and not before. Christ (as the sonne of God) was euer at Gods right hand, equall in might and maiesty: for in the Trinity none is afore or after other, none is greater or lesse the another, but all the three persons are coeternall, and coequall. As the Sonne is said in this verse, to *sit at the right hand of the Father*: so the Father on the Sonnes right hand, vers. 5. *The Lord vpon thy right hand shall wound euen Kings in the day of his wrath.* But Christ as man, was not exalted vnto this honour before his glorious ascension, as Saint *Peter* expoundeth our text, Act. 2. 24. *Dauid* is not ascended vp into heauen, but the Lord said vnto my Lord, sit thou at my right hand, vntill I make thine enemies thy footstoole. Therefore let all the house of Israel know for a surety, that God hath made him both Lord and Christ; *this Iesus* (^g*'meane*) *whome ye haue crucified.* And *Paul*, Philip. 2. 8. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse; *wherefore God hath highly exalted him.* And in ^hanother place, *God*

raised

raised him from the dead, and set him at his right hand in heavenly places.

Yet the Lord said not this vnto Christ, as vnto a meere man, ^h *I am the Lord* (quoth he) *this is my name, and my glory will I not giue to another*: but to Christ God and man, our Messias and Mediator, one person in two natures. As Christ is our *Iesus & Emmanuel*, he hath ⁱ *all power in heauen, and on earth.* ^k *At the name of Iesus, euery knee shal bow, both of things in heauen, and things in earth, and things vnder the earth.* ^l *Angels and Saints in heauen*; men on earth, and the diuels of hell vnder earth. Christ hath all power in heauen, ^m as hauing the godly subiect to him out of their deuotion: and all power on earth, as hauing the wicked made subiect to his foot-stoole; will they, nill they. For there is a ⁿ twofold subiection; one voluntarie, another extorted. All glorious Angels, all blessed spirits, all good men of their owne accord yeeld obedience to Iesus fully, cheerfully: but the wicked men on earth, and the damned fiends in hell, in despite of their teeth, are blockes at his foot-stoole. ^o *Quare ergo, quem locum habeas sub pedibus domini dei tui, nam necesse est vt habeas, aut gratia, aut pœna*: for as euery knee should bow, so euery knee shall bow, (saith ^p *Esay*) that knee, that will not out of faith, shall out of feare: so *Dauid* here, the Lord said vnto my Lord, sit at my right hand, vntill I make thine enemies thy foot-stoole.

Vntill] This word ^q notes here, not a piece of time, but a perpetuities. For Christ (after all his enemies are made his foot-stoole) shall euer sit at the right hand of God, his throne is for euer and euer, Heb. 1. 8. And power is vnto him that sitteth vpon the Throne, for euermore, Apocal. 5. 13. So *donec* is vsed, Deut. 7. 23. *The Lord thy God shall destroy them with a mighty destruction, vntill they be brought to nought*: heereby meaning, that they shall vtterly bee consumed, because they cannot any more resist, after once they be brought to nothing. And Psalm. 112. vers. 8. *The good mans heart is established, and will*

^h *Esay* 42. 8.

ⁱ *Mat.* 28. 18.

^k *Phil* 2. 10.

^l *Chrysost.*
Theophylact.
Gorran in loc.
Pauli.

^m *Dr. Incognit.*

ⁿ *Euthym.*
Placid. pamez.
in loc. idem
Aquin. in Phi.
lip. 2. lect. 3.

^o *Augusti in loc.*

^p *Esay* 45. 23.

^q *Gregor. moral.*
lib. 8. cap. 40.
Chrysost.
Incognit.
Agellius in loc.

† Hierom.
Chrysoſt.
Theophylact.
Euthym.

will not shrinke, vntill he see his desire vpon his enemies. If his heart were not afraid for any euill tidings, when his enemies stood vp againſt him; how shall hee shrink when he ſees their neckes giuen vnto him? And Matth. 1.25. *hee knew her not, vntill ſhee had brought forth her firſt borne ſonne, &c.* Vntill, in that place doth not import (as the Doctors haue well obſerued againſt *Helwidius*) that *Ioseph* afterward carnally knew *Mary*; for ſhe was a perpetuall virgin, as well after, as before the birth of her ſonne *Ieſus*. See 2.Sain.6.23. Mat.5.18. and 28.20.

† Marlorat. in
1. Cor. 15. 24.
† Mat. 11. 27.
John 3. 35.
u See Luther,
Anſelm.
Lombard. in
1. Cor. 15. 24.

It is objected againſt this interpretation out of Saint *Paul*, 1. Cor. 15. 24. that *Chriſt*, after he hath put downe all things vnder his feet, ſhall in fine, *deliuer vp the kingdome to God*. Anſwere is made by *Chryſoſtome*, vpon our text out of *Ioh. 16. 15. All things that the Father hath, are mine.* And *Ioh. 17. 10. All mine are thine, and thine are mine.* † As then God the Father was not without his kingdome, when as God the Sonne ſaid, *all things are giuen vnto me of my Father*: no more ſhall God the Son be de-throned, when he ſhall deliuer vp his kingdome to his Father. u Hee now raignes in ſecret, but when all his enemies once ſhall be made his foot-ſtoole, then he ſhall openly rule, much more, ſitting at his Fathers right hand for euermore.

† Philip. 3. 21.

I make] Chriſt is † able to ſubdue all things vnto himſelfe, and according to his power hee ſhall alſo put all things vnder his feet, 1. Cor. 15. 27. How then is it true that God the Father ſaith, *vntill I make thine enemies thy foot-ſtoole*? Anſwere is made, that *whatſoever things the Father doth, the ſame things alſo doth the Sonne*: † for this action is common to the Sonne with the Father, I ſay common to the Son, † in reſpect of his eternal generation, as God, and in reſpect of the hypſtaticall vnion as man. Yet this worke is aſcribed eſpecially to the Father, as being a worke of might, according to that orthodoxall axiome; Works of power are aſcribed to the father;

† Ioh. 5. 19.

† Euthym.

† Bellarmin.
in loc.

father; of wisdom, to the Sonne; of love, to the holy Ghost.

^a *Thine enemies*] ^b Heere note, that the Church is not a kingdome living alwaies in pompe, and peace, but (as ^c *Salomon* speakes) as *an armie with banners*, exposed to great danger, as being opposed by cruel and cunning enemies. If anyman will take the Churches portraiture, let him (saith ^d *Luther*) paint a seely poore maid sitting in a forlorne wood, or wilderness, compassed about on euery side with hungry Lions, Woolues, Boares, Beares; in one word, with al hateful & hurtfull beasts, and in the mid'st of a great many furious men, assaulting her euery minute (as they did here Christ) with ^e swords & stauers; and that which is more terrible, threatening fire and water: fire, to consume her flesh and bones into ashes; water, to consume her ashes into nothing, if it were possible.

^b *Tileman.*

^c *Cant. 6. 3.*

^d *Loc. Com. tit. de persecut. verus Eccles.*

^e *Mat. 26. 47.*

To speake more distinctly, Christ and his Church haue ^f two sorts of enemies; secular, and spirituall. Secular, as idolatrous Gentiles, blasphemous Turkes, and other barbarous Infidels out of the Church: as also violent Tyrants, virulent Hereticks, fraudulent Antichrists in the bosome of the Church. For (as ^g *Luther* notes out of *Augustine*) the Church hath had a threefold oppression. The first violent, by persecuting Emperours: the second fraudulent, by subrill heretickes: the third both violent, and fraudulent, by pestilent Anti-christs in the kingdome of Poperie; where the temporall power, and spirituall are ioyned together, against all that is called God.

^f *Tileman.*

^g *Vbi sup.*

Now Christ is a *ruler in the midst of all these*: ^h the Lord is King, be the people neuer so impatient; hee sits betweene the Cherubims, be the earth neuer so vnquiet. Howsoeuer the ⁱ Gentiles furiously rage together, and vngodly Princes take counsell together, against his appointed: he that dwelleth in heauen shall laugh them to scorne, hee shall haue them in derision; hee shall bruise

^h *Psal. 99. 1.*

ⁱ *Psal. 2.*

E

them

^k Apoc. 7. 1.

¹ See epist. on Al-
Saints day.

^m 1^a tablus
in loc.

ⁿ Coloss. 2. 15.

^o Hos. 13. 14.

^p Esay 53. 5.

^q Ier. 23. 6.

^r Esay 1. 18.

them with a rod of iron, and breake them in pieces like a potters vessell. Albeit ^k foure wicked Angels stand on the foure corners of the earth, holding the foure winds, that the wind should not blow on the earth, neither on the sea, neither on any tree: yet ¹ Christ hauing the seale of the liuing God, cries with a loud voice to the foure angels, to whom power was giuen to hurt the earth, and the sea: *Hurt ye not the earth, neither the sea, neither the trees; vntill we haue sealed the seruants of our God in their foreheads.* He sits at Gods right hand, till his enemies are made his foot-stoole: ^m that is, vntill he say to tyrants, and Hypocrites, and Heretickes, and Anti-christs, and to the whole rabble of the reprobate, *depart from mee yee cursed into enerlasting fire, which is prepared for the diuell and his angels.*

The spirituall enemies of Christ and his Church, are Satan and all his complices, sinne, torment of conscience, malediction of the law, death, hell; ouer all which our blessed Sauour ⁿ triumphed openly. For in dying, hee did ouercome death; and in rising againe from the dead, hee made the graue his foot-stoole, saying, ^o *O death I will be thy death; O graue, I will be thy destruction.* Now (beloued) his conquest is our victory; for hee did ouercome the world for vs, and the diuell for vs, and death for vs. Hee was wounded for our ^p transgressions, and broken for our iniquities; his name is ^q *the Lord our righteousnesse*; he therefore died for our sinnes, and rose againe for our Iustification. Hee deliuered vs out of the hands of all our enemies, that we might serue him all the daies of our life without feare. As for our sins, hee saith, Esa. 43. 25. *I, euen I am he, that putteth away thine iniquities for mine owne sake, and will not remember thy faults.* ^r Albeit they were like Crimosin, they shall be made white as snow: though they were red as Scarlet, they shall be like wooll; the blood of Iesus Christ cleanse vs from all sinne, 1. Ioh. 1. 7. Hee redeemed vs from the curse of the law, when he was made a curse for vs, Galath. 3. 13. Hee put

our

out that hand-writing of ordinances against vs; he cancelled that obligation, and tooke it out of the way, fastening it vpon his Crosse, Coloss. 2. 14. Concerning torment of conscience, *being iustified by faith, we haue peace toward God, through Iesus Christ our Lord*, Rom. 5. 1.

Lastly, touching death and hell; he ^c destroyes death for euer, and wipes away the teares from the faces of all his people, that they may triumph in the words of ^c Paul, *O death where is thy sting? O graue where is thy victory? the sting of death is sinne, and the strength of sin is the law: but thanks be to God, that hath giuen vs victory through our Lord Iesus Christ*. He that beleeueth in the Lord Iesus, hath ^u eternall life; neither shall he taste of the ² second death. If God then be with vs, who can bee against vs? If the Lord haue said vnto my Lord, *sit on my right hand, vntill I haue made thine enemies thy foot-stoole?* What need I feare what either man, or Angell, or diuell is able to doe against me? My Iesus is a y refuge against the tempest, and a shadow against the heate, ^a ^z present help in al my tribulation & trouble. ^a Who shall lay any thing to my charge, seeing it is God that iustifieth? and who shall condemne; seeing Christ which is dead, yea rather which is risen againe, sitteth at the right hand of God, and maketh intercession for vs daily? ^b Hee saith, *I am with you till the end*, and then hee will say vnto vs in the end, *Come ye blessed of my Father, inherite the kingdom prepared for you from the foundation of the world*.

The Lord shall send the rod of thy power out of Sion] A Captain sent from Caesar, vnto the Senators of Rome, to sue for the prolonging of his gouernment abroad; vnderstanding (as hee stood at the Counsell-chamber doore) that they would not condescend to his desire, clapping his hand vpon the pummell of his sword; Well (said he) *seeing you will not graunt it him, this shall giue it him*. So when the Citizens of *Messana*, despising *Pompey's* iurisdiction, alleaged ancient orders, and priuiledges of the Romans in old time granted vnto their town:

^c *Esay* 25. 8.

^c *1. Cor.* 15. 55.

^u *Iob*. 17. 3.

^x *Apocal.* 20. 6.

^y *Esay* 25. 4.

^z *Psalm.* 46. 1.

^a *Rom.* 8. 33.

^b *Mat.* 28. 20.

^c *Plutarch in the life of Caesar.*

^d Caluino. iurcis.
lib. 1. cap. 4.
^e Vbertas soli-
eta. tract. de cau-
fis magnitud.
imperij Turcici.
^f Augerius. Bui-
bequius legat.
Turcici. epist. 1.

^g Melancthon.
Tileman.
Vatablus.
Agellius.

^h Cap. 2. vers. 3.
ⁱ Cap. 4. vers. 2.

^k Rom. 10. 18.

^l Mark. 16. 15.

^m 1. Thess. 2. 13.
ⁿ 1. Cor. 2. 7.
^o Ephes. 6. 17.

Pompei did answere them in choller (as *Plutarch* relates in his life) *What do you prattle to vs of your law, that haue our swords by our sides?* So ^a *Mahumet* dissolueth all arguments by the sword; in ^e his kingdome no man is aduanced vnto places of any great worth or worship; but the souldior; & the ^f left hand among the Turks is accounted most honourable, because the sword hangs on that side. So Tyrants and Potentates of the world, end all their quarrels, and make their enemies their footstoole, by the sword. But the scepter of Christs kingdome, is not a sword of Steele, but a sword of the spirit; hee ruleth in the middest of his enemies, and subdueth a people to himselfe, not by the sword, but by the ^g word: for the Gospell is the power of his arme to saluation, Rom. 1. 16. casting downe holds, and imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie every thought vnto the obedience of Christ. 2. Cor. 10. 5.

And the Lord is said here to send the rod of his power out of *Sion*, according to the prophecies of ^h *Isaiab*, and ⁱ *Micah*; the law shall goe forth of *Sion*, and the word of the Lord from *Hierusalem*. The blessed Apostles (as wee reade, Act. 2.) receiued the gifts of the holy Ghost at *Hierusalem*, and exercised also these gifts of utterance first in *Hierusalem*. It is true that their ^k sound went out through all the earth, and their words vnto the ends of the world; and that they did execute their commission in preaching vnto ^l every creature: but yet according to their masters iniunction, Luk. 24. 47. they began at *Hierusalem*. So *Paul* and *Barnabas* told the Iewes, Act. 13. 46. *It was necessary that the word of God should first haue been spoken vnto you: but seeing yee put it from you, andudge your selues unworthie of everlasting life; loe wee turne to the Gentiles.* Heere then is a pregnant text, to proue that the Gospel is not the word of ^m man, but the wisdom of ⁿ God, and ^o sword of his spirit; for that it is agreeable to the predictions of all his holy Prophets, euer

euer since the world began. Againe, this euidence confutes the Iewes, obstinately denying that the promised Messias is come. His word *commeth out of Sion*, hee must (according to this prophecie) begin his spirituall kingdom in Hierusalem, euen while the Iewes Commonwealth and religion is standing: *for the scepter shall not depart from Iuda, nor a law-giner betweene his feet, untill Shilo come, & the people shall be gathered vnto him*, Gen. 49.10. But alas, Hierusalem hath a long time been made leuell with the ground: she that was great among the Nations, and Princeesse among the Prouinces, is now made tributarie. *Barbarus has segetes*—the Lord hath so darkened the daughter of Sion in his wrath, and cast downe from heauen vnto the earth, Israels glory, Lam. 2.1. that the barbarous *Gog and Magog*, are now lords of that (somtime) *holy land*; Hierusalem in old time the City of God, is now (being possessed by the Turkes) nothing else but a den of theeues. *Ergo*, Christ is that promised Messias: *it is he that should come, neither need wee looke for another.*

Be thou ruler in the midst among thine enemies] By *rod*, is meant Christs scepter; because *strong rods are for the scepters of them that beare rule*, Ezech. 19. 11. and Ier. 48.17. *How is the strong staffe broken, and the beautifull rod?* And by his scepter is meant, his power; and the word is that his power, by which he *rules in the midst of all his enemies*: conuerting such enemies as appertain to Gods election; and confounding such enemies as are the sonnes of perdition: his Gospell is vnto the one, the sauour of life vnto life; and to the other, the sauour of death vnto death, 2. Cor. 2. 16.

The blessed Apostles preached the Gospell *in the midst of their enemies*, * as being sheepe in the midst of wolues, Mar. 10. 16. And *Irenaeus*, who liued in the next age, witnesseth also that the Church encreased in *Egypt, Lybia, France, Spaine, Germanie*, comparing the light of the Gospell vnto the Sun, illuminating all men

* *Tillemans in loc.*

* *Luk. 19. 44.*

* *Lament. 1. 1.*

* *Apocal. 20. 8.*

* *Mat. 11. 3.*

* *Agellius. Bellarmin.*

* *Cbrysoft.*

Euthym.

* *Lib. 1. cap. 2.*

& 3.

excepting such as are lost, hauing their mindes blinded by the Prince of this world, 2. Cor. 4. 4.

In all after times vnto this present day Christ ruled, and his kingdome florished in despite of all his enemies, in the midst of Atheists, in the midst of Infidels, in the midst of Heretikes, in the midst of Hypocrits, in the midst of Tyrants, in the midst of Turkes, in the midst of Anti-christs. At the worlds end (when our blessed Sauour sitting at his Fathers right hand shall vterly ^a put downe all things vnder his feete) the good shall be separated from the bad, as a shepheard separates the sheepe from the goates, Matth. 25. 32. But so long as the world (that ^a lieth in wickednesse) continueth, the ^b wheate groweth among tares, and the Church is euer as a lillie among ^c thornes, assaulted on y one side by vnbeleeuers, and on the other side by mis-beleeuers. On the left hand by the blasphemous propositions of Heretikes, on the right hand by the contentious oppositions of Schismatikes: openly wronged by cut-throate tyrants, and secretly wringed by backbyring hypocrites.

^d Varro writes, that the Romanes in old time did ouercome their enemies *sedendo*: but the Romanists in our time think to make their enemies (as it were) their foot-stoole *cadendo*, by dagge and dagger, by powder-plots, and powder-shots, by fire, force, furie. Yet notwithstanding Christ is a *Ruler*, and his subiects are *more then Conquerours* in the very midst of Anti-christianisme. For the beheading of Martyrs is like the ^e cutting of vines, the more they bee cut, the more they prosper and fructifie. The Church saith, as Paul, 2. Cor. 12. 10. *When I am weake, then am I strong.* ^h Martin Luther (assisted doubtlesse by Gods owne spirit) so little regarded the bloodie Papists in the quarrel of Christs Gospel, as that he said peremptorily, *Contemptus est à me Romanus furor & feruor.* And therefore being aduised by some good friends, that he would not aduenture himselfe to be present at the meeting of the Germane Princes at

Wormes:

^a 1. Cor. 15. 19.

^a 1. Iohn 5. 19.

^b Matth. 13. 30.

^c Cant. 2. 2.

^d Lib. de re rustica.

^e Rom. 8. 37.

^f Iustin Mart. in dialog. cum Tryphon.

^g Baro ius prefat. 10m. 8. annal.

^h Loc. com. tit. de Luthevo.

Wormes: he did answere them in this wise: For as much as I am sent-for, I am resolved and certainly determined to enter *Wormes*, in the name of our Lord Iesus Christ, although I knew there were so many diuels to resist me, as there are tyles to couer all the houses in *Wormes*: Fox Martyr. fol. 776. And B.ⁱ Latymer being brought to the stake, was so wel assured, that Christ euen by his weaknesse should rule in the middest of his enemies, as that vpon the kindling of the first fagot, hee said to his fellow martyr, Bishop Ridley: *Courage brother Ridley, we shal (by Gods grace) this day light such a candle in England, as I hope shall neuer be put out againe.*

In the day of thy power, shall the people offer thee freewill offerings] Christ (by the preaching of his word) subdueth vnto himselfe a good and a great people. Good, *They shall offer thee free-will offerings with an holie worship.* Great, *The dew of thy birth is of the wombe of the morning.* In the daies of thy power, ^k that is, in the daies of thy solemne assemblies, in the daies of thy ^l Gospell, vntill thou shalt ouercome thine enemies with the ^m spirit of thy mouth, and abolish thē with the brightnes of thy coming; *thy people shall offer free-will offerings vnto thee,* ⁿ not enforced by law, but coming out of loue: not out of fashion or factiō, but in pure deuotion and cheerefull obedience. They shall appeare before thee *with an holy worship*, or as our new translation, *in the beauties of holinesse*: that is, in thy ^o Temple, which is a glorious Sanctuary, Psal. 29.2. ^p Or in a holinesse equalling the holinesse of thy Sanctuary; for good Christians are the temples of God, 1. Cor. 3.16. Or by beauties of holinesse, he meaneth happily the ^q Priests garment, insinuating, that Christs elect people should be named ^r the Priests of the Lord, *a chosen generation, a royall Priesthood, an holy nation, a peculiar people, shewing forth the vertues of him, that hath called them out of darknesse into marvellous light,* 1. Pet. 2.9. The summe of all is, that the subiects of his kingdome shall appeare before him in ^s all kinde of sanctitie,

ⁱ Mr. Fox in his martyrdome.

^k Calvin.
^l Tremellius.

^m 2. Thess. 3.8.

ⁿ Melanct.
Mollerus.
Tileman.

^o Tremel.
Wilcox.
^p Agellius.

^q Tileman,
Melancthon.
Mollerus.
^r Esay 61.6.

^s Genebrard.

^r Bellarm.

^u Psal. 50. 16.

^x Bradford in a letter to the City of London.

^y Apoc. 3. 16.

^z 1. Kings 18. 21.

^a Hosea 10. 2.

^b Aul. Gellius Noct. attic. lib. 16. cap. 15.

^c Bradford in a letter to Dr. Hill Physician.

^d Fox Mart. fol. 1911.

^e Chrysost.
Hierome.
Augustine.
Euthym. in loc.
Idem Ambrose
de fide lib. 3.
cap. 6. & Euseb.
hist. lib. 1. cap. 4.

sanctitie, & resplendent in holinesse, and shining in good workes as lights in the world, Philip. 2. 15.

If all Christs people then offer him free-will offerings with an holy worship, hee will not abide such as are hypocrites, who serue the truth only to serue their turne, taking his couenant in their mouth, & yet hate to be reformed. * To the petition (*let thy kingdome come*) wee must adioyne *thy will be done, done on earth, as it is in heauen*. Hee will (as S. y Iohn telleth vs) spue such out of his mouth as are neither hot nor cold, mungriels in religion, z halting betweene God and Baal, hauing (as the ^a Prophet speaks) a diuided heart, an heart and an heart, like the ^b Hares in Bisaltia, or ^y Partridges in Papblagonia. ^c The way of Christ is so strait, that it will suffer no reeling to this side, or that side: if any halt in it, hee is like to fall off the bridge into the pit of eternall perdition. The Lord (for our example) hath inflicted heauie iudgements in all ages, vpon such as haue not vprightly walked, but halted before him: I will onely remember one, which happened vpon ^d Castellanus, who (hauing first enriched himselfe by the Gospell, and afterward forsaking the pure doctrine thereof, and turning againe to his popish vomite, so that hee persecuted the Christians in Orleance) by the hand of God was stricke in his body with a grieuous sicknesse, vnknowne to the Physitians, the one halfe of his bodie burning as hot as fire, and the other being so cold as Ice, and so miserably crying and lamenting ended his life.

The dew of thy birth is of the wombe of the morning] A very difficult place, diuersly construed, either of *Christ himselfe*, or of *his gifts*, or of *his people*. First of Christ himselfe, and that in respect of his *Godhead*, and of his *Manhood*. Of his ^e *Godhead*, that the Father saith vnto him, *of the wombe* (that is, *of mine owne essence*) *before the early morning* (that is, *before the world was*) *thou hast the dew of thy youth*, or birth; noting his eternal generation before all worlds, as is shewed Prou. 8. 22. 23. 24. 25. And

And according to this sense the *Septuagint* Interpreters haue translated, *of the wombe before the morning starre begat I thee*. If it bee meant of his *Manhood*, it may bee thus expounded, *of the wombe of the darke morning*, or *Virgine, thou hast the dew of thy birth*. If we will vnderstand it of his gifts and grace, the plentifull and abundant dew of thy gifts and gladnesse about thy fellowes, was in thee *from the very wombe*. But because *Dauid* in this verse speakes neither of the person, nor of the gifts of the *Messias*, but of his subiects, I side with ^h Our Diuines, who reade and interpret it after this sort, *thy youth*, or new-borne people, shal be to thee *as the morning*. By the preaching of thy word, thou shalt bring forth a people not only good, but also great, whose increase shall be so plentifull and wonderfull as the drops of the morning dew. For as the dew, that secretly fallles from heauen abundantly, couereth and refresheth all the earth: so thy word, by the secret operation of the holy spirit, ⁱ *stirling as the dew, and as the shewre upon the herbes*, is that ^k immortal seede, by which an incredible number of children are begotten vnto God, ouer-spreading the face of the whole world, according to that of S. ^l *Iohn*, *To them bee gane power to be the sonnes of God, euen to them that beleue in his name, which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God*. This exposition I take to bee most agreeable to the drift of our text, and to the words of our translation.

^m *Non roris imber ante lucem argenteis
tot vestit arua gemmulis,
Quam multa cunctis gentium de sinibus
ad te propago confluet.*

The Lord sware and will not repent] Men (as *Paul* teacheth, *Heb. 6.*) sware by him that is greater then themselves: but almightie God, as hauing none greater to sware by, sware by himselfe to father *Abraham*, *Genes. 22. 16.* *By my selfe haue I sworne* (saith the Lord) *because thou hast done this thing, and hast not spared, shine onely sonne,*

^f See *Tertull.*
lib. 5. cont. Mar.
^g *Iustin. dialog.*
cum Tryphon.
Galat de arc.
anis, lib. 3. cap. 17.
Melanct. in loc.
^h See *Steuchus*
& Molerus in
loc.
ⁱ *Bucer.*
Caluine.
Molerus.
Tileman.
Geneua gloss.
Strigellius.
Tremellius.

^l *Deut. 32. 3.*
^k *1. Pet. 1. 23.*

^l *Iohn 1. 12.*

^m *Buchanan Pa.*
rappras in loc.

foone, therefore will I surely blesse thee, & will greatly multiplie thy seede as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the gate of his enemies, and in thy seede all the nations of the earth shall be blessed. This oath is repeated and renewed againe vnto Isaac, Genes. 26. 3. The Lord appeared vnto him, and said, I will performe the oath which I swaie vnto Abraham thy father. And the seruants and Saints of God euer highly reuerenced and esteemed this oath. He (saith our Prophet) is the Lord our God, he hath alway been mindfull of his covenant and promise, that hee made to a thousand generations, euen the covenant that hee made with Abraham, and the oath that he swaie to Isaac. And Ierem. 11. 4. Thus saith the Lord, ye shall be my people, and I will be your God, that I may confirme the oath, which I haue sworne vnto your fathers. And Zacharias in his hymne, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, &c. As he spake by the mouth of his holy Prophets euer since the world began, &c. performing that oath, which he swaie to our forefather Abraham.

It was in the Lord great mercy to giue his word, that hee would in the fulnes of time send his Sonne for the redemption of the world, saying, The seede of the woman shall breake the Serpents head: but it was assuredly greater mercie to sweare by his holinesse, that he would performe this promise. God is truth, and we haue good cause to beleue him vpon his word, who made vs and all things else by his word: but yet for our better assurance, being desirous more abundantly to shew vnto the heires of promise the stablenes of his counsell, bound himselfe with an oath, that by two immutable things, in which it was impossible for him to lye, we might haue strong consolation. Heb. 6. 18.

These two things are his word, and oath. His word is true, Psal. 33. 4. I (quoth the Lord) haue spoken it, and I will performe it, * God is not as man, that he should lye; neither

ⁿ Psal. 105. 8.

^o Psal. 89. 34.

^p Psal. 33. 9.

^q Ezech. 37. 14.

^r Numb. 23. 19.

ther as the sonne of man, that he should repent: hath hee said, and shall hee not doe it? and hath hee spoken, and shall hee not accomplishe it? ^f Heaue and earth shall passe away, but not one iot of his word shall passe away, till all things be fulfilled. And if his bare word be thus immutable, then his oath much more, which among men is an end of all strife, Heb. 6. 16. Behold then here the goodnesse of the Father of mercies, and God of comfort, who for our sake did not onely say, but also sweare, that Christ is our Priest for ever. Happie men are they who beleue this promise, for that is eternall life: but accursed are such as neglect so great saluation. Hee that beleuees not God, maketh him a lyar (saith Saint Iohn): Nay, seeing God hath bound his word with an oath, hee that beleuees not this record concerning his Son, doth accuse God of periuirie. This ought to comfort vs in all our tentations, at the houre of death, and in the day of iudgment. For albeit we haue sinned against heauen, and against earth; against God in heauen, against our bretheren on earth: although our sinnes are great for their number, and grievous for their nature; yet let vs go boldly to the throne of grace, that we may receiue mercy. For as much as wee haue such an high Priest, as is touched with a feeling of our infirmities, and saith, ^a I am not come to call the righteous to repentance, but sinners; and sweareth, ^a as I liue, I desire not the death of a sinner; let not any despaire, though he haue denied Christ, as Peter; and betrayed Christ, as Iudas; and caufified Christ, as Pilate.

And will not repent] The passions of men are ascribed to God, *secundum effectum*, (as Aquine speaks) but not *secundum affectum*. And so the Scripture speaking grossely to mans understanding, saith, that the spirit is grieved, & that the Lord repented he had made man, and Saul King; and Iosiah 3. 10. God repented of the euil that he had said that he would doe to Ninueh. The Lord in his secret counsell, is yesterday, and to day, and the same

^f Luk. 21. 33.
Mat. 5. 18.

* Quod nos.

^f Iob. 17. 3.
^u Heb. 2. 3.
^x 1. Epist. 5. 10.

^y Heb. 4. 16.

^a Mat. 9. 13.

^a Ezech. 33. 11.

^b Ferus postil.
ser. 5. in Dom.
septuages.

^c 1. part. quest.
21. art. 3.

^d Rom 6. 19.

^e Ephes. 4. 30.

^f Gen. 6. 6.

^g 1. Sam. 15. 11.

^hPlacid. parmen.

^lPsal. 7. 13.

^kPsal. 89. 34.

^lHierom. in loc.
& Thomas 22.
quæst. 89. art. 3.

^mAgellius in loc.

ⁿCaluin in loc.

same also for euer, Heb. 13. 8. But vnto vs men (in his reuealed word) hee seemes to put on affections of anger and griefe, ^h behauing himselfe as one who repents and grieues. Againe, God speaks in his reuealed word, sometimes conditionally, sometimes absolutely. His sentence concerning the destruction of *Nineueh*, was only conditionall, if they did not repent; according to that of the ^l Psalmist, *If a man will not turne, then wee will whet his sword.* And therefore when the Lord saw the workes of the men of *Nineueh*, that they turned from their euill waies, he turned away his wrath from them. *Et sic Deus* (as one pithily) *non uersitur, sed auertitur orationibus nostris.* But when Almighty God speaks absolutely, *thou art my sonne*, and as in our text categorically, *thou art a Priest for euer*, &c. he will not repent, nor ^k alter the thing which is gone out of his mouth. See S. *Augustine de diuersis quæst. ad Simplicium lib. 2. quæst. 2. Rupert. Calvin in caput 3. Iona. Augustin. D. Incognit. Bellarmin & alios in loc.*

Thou art a Priest for euer] The Lord teacheth vs how wee should sweare, by precept, and paterne. By precept, *Ierem. 4. 2. Thou shalt sweare in truth, in iudgment, and in righteousness.* Where ^l Diuines obserue, that these three vertues ought to bee the companions of all our oathes. *Iudgment* forbids all rash & idle swearing; *truth*, all lying and false swearing; *righteousnesse*, all blasphemous and vngodly swearing by the creatures. God, (according to this precept) sweareth himselfe heere; hee sweares in *righteousnesse*, as swearing by *himselfe*, being both omnipotent, and omni-scient: *in truth* for that *hee will not repent*: *in iudgement*, saying to his Sonne, *thou art a Priest for euer.* ^m When he spake before of Christs kingdome, he said onely, *sit thou at my right hand*: but now treating of Christs Priesthood, hee sweares: ⁿ insinuating that the priesthood of Christ is of exceeding great consequence; for the Lord (instructing vs how we may sweare by his owne example) sweares not in any trifling

trifling case, but for the confirmation of a serious and necessarie truth of a most high nature.

Let vs examine therefore how Christ is a *Priest for euer*. An high Priest (as the ^o Scripture defineth) is a person called of God from among men, that hee may offer both gifts and sacrifices vnto God for the sins of men. Such an high Priest is Christ, immediately called of God, in that he said, *thou art a Priest*, and hee gaue himselfe for vs, to be both an offering, and a sacrifice of a sweet smelling fauour to God, Ephes. 5. 2. 9 He is the reconciliation for our sins, and as an aduocate with the Father in the Court of heauen, euer pleading the merit of his oblation and obedience, the sole mediator betweene God and man. 1. Tim. 2. 5. and he is a Priest for euer, because with one offering hee consecrated for euer, them that are sanctified, Heb. 10. 14. The powerfull operation of his passion endureth for euer, being the ^r Lambe slaine from the beginning of the world, and bleeding (as it were) to the worlds end. Saint *Paul* in his Epistle to the Hebrewes, hath vnfolded this part of our text so fully, that (as ^r Hierome speaks) it is superfluous to bring an after (or other) interpretation. I will here rest onely in his Commentarie, consisting of two points especially:

1. Shewing the difference betweene the Priesthood of *Aaron*, and Christ.
2. Describing the resemblance betweene the Priesthod of Christ, and *Melchisedech*.

1. The Priesthood of *Aaron*, with all the sacrifices and ceremonies belonging thereunto, was nothing else but a type of things to come: the ^r tabernacles and holy places, were figures of the true Sanctuary; the diuers washings, and other carnall rites, were similitudes of heauenly things. In a word, the whole Law had the shadow of good things to come, but not the very substance of the things, Hebr. 10. 1. But Christ is the ^a body of the shadow, and his Priesthood the truth of *Aarons* type:

^o Heb. 5. 1.

^p See epist. 3. ⁱ Sund. in Lent. ^q 1. Job. 2. 2.

^r Apoc. 13. 8.

^r In loc.

^r Heb. 9.

^r Coloss. 2. 17.

Ioh.

x *Act. 4. 12.*y 1. *Ioh. 1. 7.*z *Heb. 9. 12. 13.*a *Esay I. 11.*

Ioh. 1. 17. The Law was given by Moses, but grace and truth came by Iesu Christ, as being our onely Priest appeasing the wrath of God, and taking away the sinnes of the world; for x among men there is giuen no other name vnder heauen, whereby wee must bee saued. And therefore the holy Fathers in their killing of beasts, and sprinkling of blood, had euer an eye to the sheadding of Christs blood on the Crosse, beleeuing that his blood should cleanse them from all their sinnes, and z not the blood of goates, and calves, and buls. And the Prophets in their Sermons vsually taxe their hypocrisie, who neglecting spirituall deuotions, and faith in Christ, onely rested and trusted in outward oblations. a What haue I to doe with the multitude of your sacrifices. (saith the Lord) I am full of the burnt offerings of lambes, and of the fat of fed beasts, I desire not the blood of bullockes, nor of lambes, nor of goates, incense is an abomination vnto me, my soule hateth your new moones, and your appointed feasts, all of them are a burthen vnto me, & I am weary to beare them. And Mich. 6. 7. Will the Lord be pleased with thousands of Rammes, or with ten thousand riuers of oyle? nay, the sacrifice best accepted of God, is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise. Psal. 51. 17.

b 2. *Chro. 26. 16.*

2. The Priesthood of *Aaron*, and the kingdome of *Israel* were distinct offices and incompetible; the Priest vnder the law might not inroch ypon the royalties of the King, nor the King execute the Priests office: for when *Vzziah* the King went into the Temple of the Lord to burne incense; the Priests of the Lord withstood him, and said vnto him, *It appertaineth not vnto thee (Vzziah) to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, consecrated to this office. For sooth of the Sanctuarie, for thou hast transgressed: and Vzziah the King was a leper vnto the day of his death.* But Christ is both a Priest, and a Prince, the Scepter and the Miter meet together in him.

3. *Aaron,*

3. Aaron, Eleazar, and ^c every high Priest vnder the Law, did enter into the holy place by the blood of goats and calves, which hee did offer for himselfe, and for the sinnes of the people. But Christ our Priest, entred into the most holy place by his owne blood, and obtained eternall redemption for vs, Heb. 9. 12. He ^d gaue himselfe for our sinnes, that he might deliuer vs from this present euill world. It was impossible, that the blood of buls and goats should take away sinnes, Heb. 10. 4. He therefore did ^e offer his owne body, redeeming his Church euen with his owne ^f precious blood.

4. Aaron was annointed with an ^g oyle made of pleasant spices and balsame: but God hath annointed Christ with oyle of gladnesse, Psal. 45. 8. The spirit of the Lord (quoth ^h he) hath annointed me, that I should preach the Gospell vnto the poore, and hath sent mee, that I should heale the broken hearted, &c.

5. Aaron, and euery high Priest of the Iewes, offered vp sacrifice, ⁱ first for his owne sinnes, and then for the people. But Christ as being holy, blamelesse, vndefiled, Hebr. 7. 26. who knew no sin, 2. Cor. 5. 21. who did ^k no wickednesse, neither was any deceit in his mouth, offered vp himselfe onely for our sins; hee was wounded for our transgressions, he was broken for our iniquities, he carried our sorrowes, and with his stripes are we healed.

6. Aaron and his successors were Priests of the Iewes, and tied only to the Temple of ^l Hierusalem: but Christ is for all persons, and all places, at all times, a Priest for euer, an vniuersall Bishop of our soules, as he told the woman of ^m Samaria, *the houre commeth, and is now, when ye shall neither in this mountaine, nor at Hierusalem worship the Father; but the true worshippers shall euery where worship him in spirit and truth.*

7. Aaron, and other Priests vnder the Law, were made without swearing of an oath; but Christ is made by an oath, by him that said vnto him, *the Lord hath*
sworne

^c Leuit. 16.

^d Galath. 1. 4.

^e Ephes. 5. 2.

^f 1. Pet. 1. 19.

^g Leuit. 8. 1. 2.

^h Psal. 133. 2.

ⁱ Luk. 4. 18. 21.

^j Leuit. 16. 6.

Heb. 7. 27.

^k Esay 53. 9.

^l Deut. 12. 11.

Iohn 4. 20.

^m Iohn 4. 21.

sworne, and will not repent, thou art a Priest for ever, after the order of Melchisedech, Heb. 7. 10. 21.

8. *Aarons* Priesthood was temporarie, but the Priesthood of Christ is for ever. *Eleazar* succeeded *Aaron*, and *Phineas* *Eleazar*, and so downward: for among the Jewes many were made Priests, because they could not endure by reason of death: but Christ, because hee endureth for ever, hath an everlasting Priesthood. The Jewes have now neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor oblation, nor incense, for the Lord repented, & that is, changed *Aarons* Priesthood: but Christ (as our text hath it) is consecrated by God the Father a Priest for ever. None can succeed him, hee will not give his glory to another, *Esay* 42. 8. and therefore the blasphemous opinion of the *9* Papists is detestable, who make the Pope successor vnto *Peter*, and *Peter* the successour vnto Christ, in his Priesthood. So they pray, print, and paint in their Catalogues of the Roman Bishops.

I will not dispute this point after *Paul*, *Hebr.* 7. 25. concluding peremptorily that Christ, and onely Christ is able perfectly to saue them, that come vnto God by him, seeing he liueth ever to lake intercession for them, as that learned man and martyr, *Iohn Lambert*, in his greatest agonie, none but Christ, none but Christ. All the *Peters*, and *Peeres*, and *Popes* in the world, which euer haue been, are, and shall be, cannot sacrifice so much as may satisfie God for the sin of one poore soule. Christ alone is our Priest for ever, at whose right hand, God the Father standeth assistant, to performe whatsoever he hath either said or sworne to him, euen to the confusion of *Kings*, and all other great enemies in the day of his wrath.

And surely this clause, for ever, (as that holy Martyr of God *Iohn Bradford*, obserued) evidently shewes that the Popish Masse is a most iniurious enemy to Christ, in respect of his Priesthood and sacrifice. The Priest-

^a Heb. 7. 23.

^o Song of the three Children. vers. 38.

^p Bellarm. de cultu sancti. cap. 10. §. secknde respondet.

^q See Tileman. Heshusius in loc.

^r In fine Chron. Marian. Scot. & Mart. Polon.

^s Fox Martyr. fol. 1027.

^t Genebrard in loc.

^u Fox Mart. pag. 1271.

Priesthood of Christ is an euerlasting Priesthood, and such a function as cannot goe to another: but the Masse doth viterly put him out of place, as though hee were dead for euer, and so God were a lyar, who said hee should liue for euer. Againe, it is a pernitiuous enimie to his sacrifice, for, to re-iterate a thing once done for the full accomplishing of the end, wherefore it was begun, declareth imperfection of the same thing before; but the Masse-priests re-iterate the sacrifice of Christ once done, for the end wherefore it was begun (that is, for propitiation and remission, *à pœna & culpa*) ergo, the Masse-priests make Christs oblation imperfect, and deny that the vertue thereof endures for euer. See Epistle Sun. 5. in Lent.

I come now to the parallel of *David*, shewing the resemblance betweene *Melchisedech* and Christ. This *Melchisedech*, as *Paul* (*Hebr. 7.*) reports out of *Moses*, *Genes. 14.* was King of Salem, and the Priest of the most high God. So Christ is described in this present Psaline, to be both a King and a Priest, the King of Salem, that is, of Hierusalem aboue, Gods owne Citie, which is the mother of vs all. And the Priest of the most high God, in giuing himselfe for vs both an offering and a sacrifice of a sweete smelling sauour to God. In old time before the Law, the kingdome & Priesthood appertained by birth-right vnto the eldest sonne: for so 7 Diuines haue gathered out of the words of *Iacob* vnto *Reuben*, *Genes. 49. 3.* *Reuben, thou art my first borne, my might, and the beginning of my strength, the excellencie of dignitie, and excellencie of power, that is, primus in regno, & primus in sacerdotio.* But these two functions were seuered vnder the Law, the kingdome being conferred vpon *Juda*, the Priesthood vpon *Leui*. So that Christ our Priest and Prince conioyning both againe in his own person, abrogated the forme and frame of *Moses* Common-weale.

2. *Melchisedech* is by interpretation King of righteousness: so Christ is not only righteous in himselfe, iudg-

Galat. 4. 26.

7 Hierom. quest. seu tradit. Hebraic. in Gen. tom. 3. fol. 226. Dio. Carthus. Em. Sa. Vatablus in Gen. 49. & Tileman in loc.

² Ieremy 23. 6.¹ 1. Cor. 1. 30.^b Esay 9. 6.^c Ephes. 2. 16.^d Lombard.

Aquinas.

Anselm in Heb. 7.

• Theophylact.
Primasius in
Heb. 7. & Chry-
sost. in loc.† Hierome.
Agellinus in loc.

‡ John 8. 56.

ing his folke righteously, Psal. 67. 4. righteous in all his waies, and holy in all his workes, Psal. 145. 17. but also making vs iust and holy before God, ² *The Lord our righteousnes, made vnto vs wisdome, and righteousnes, and sanctification, and redemption.*

3. *Melchisedech is King of Salem*, that is, King of peace: so Christ is the ^b Prince of peace, ^c reconciling vs vnto God, and God vnto vs, preaching peace to the Gentiles, who were strangers a farre off; and vnto the Iewes, who were Citizens in the Common-wealth of Israel, and so breaking downe the stop of the partition wall, hath made of both, one. For it pleased the Father that in him all fulnesse should dwell, and by him to reconcile all things vnto himselfe; and to set at peace, thorough the blood of his Crosse, both the things in earth, and the things in heauen, Coloss. 1. 19. 20. And heere note, ^d that Christ is first a King of righteousness, and then a King of peace; for he giueth vs first righteousness, and then peace. So Paul expressly, Rom. 5. 1. *Being iustified by faith, we haue peace toward God, thorough our Lord Iesus Christ.*

4. *Melchisedech is said to bee without father, and without mother*; ^e not that he was in deed so, but for that the Scripture concealeth his genealogie: so Christ ^f as man was *without father*, and as God *without mother*. Nay Christ as God was *without kindred*, hauing neither beginning of his daies, neither end of life, being *Alpha* and *Omega*, the first and the last, Apocal. 1. 11. No God before him, or after him, Esay 43. 10.

5. *Melchisedech blessed Abraham*, and receiued tithes of him, and so consequently was greater then *Abraham*. because *without all contradiction the lesser is blessed of the better*. And so Christ is greater then *Abraham*, as blessing him that had the promises. ^g *Abraham* reioyced to see my day (saith our Sauour) and he saw it, and was glad.

6. *Melchisedech refreshed Abraham* and his armie, returning

returning from the slaughter of the Kings, with ^b bread and wine: so Christ feedeth and cherisheth his souldiers, fighting vnder his banner against the world, the flesh and the diuell, euen with his owne ⁱ flesh and blood, represented in his holy Supper by ^k bread and wine. *Melchisedech* gaue bread and wine to *Abraham*, he did not offer it vp vnto God, as the ^l Latin Fathers vsually reade, *protulit non obtulit*. And therefore the ^m Papiests abuse this place, when in the Masse they offer vp the bread vnto God, which is to be communicated vnto men. Christs Supper was ordained to be receiued of vs, in the memoriall of his death, for the confirmation of our faith, that his body was broken for vs, and his blood shed for our sinnes; ⁿ but in the Masse there is no receiuing, because the Priest keepeth all to himself alone. Christ saith, *Take, eate*: but the Priest, *gaue, pepe*. The Masse-priests are grosse lurchers at the Lords table; for first they take away the wine frō the laitie, which is contrary to Christs owne voyce, *Drinke yee all of this*. And as for the bread, they giue it not in euery Masse to the people, but only at certaine times in the yeere, and then also not so ^o great an host or cake as themselues eate, and that without either breaking on their part, or touching of the people. So their Masses vpon the point are Massacres of Christ, a new killing and sacrificing of him againe, so much as lieth in their power.

He shall iudge among the Heathen, he shall fill the places with the dead bodies } ^p Some construe this of Christs iudgement on the last day; for we belecue that hee shall come againe to iudge the quicke and the dead, hee shall in that day of his wrath fill the pits of hell with the bodies of the ^q reprobate, and smite in sunder the heads of all such as haue lifted vp their heads against him. ^r Other haue better expounded this of his present iudgement in protecting his followers, and in punishing his foes: for Christ is described here by the Prophet as a valiant conquerour ouer his enemies. He shall rule not among the

^b Gen. 14. 18.

ⁱ Iohn 6. 55.

^k Matth. 26. 26.

^l Apud Chemnit.

exam. Con. Tri-

dent. part. 2.

pag. 171.

^m Calvin in loc.

ⁿ Bradfords letter to his mother

apud Fox, Mart.

fol. 1476.

^o A monument

thereof in the

Church at Stelft

a Burgin Ger-

many, about 20.

miles from Ja-

sprucke.

^p Theodoret.

Euthym.

Turrociemas,

^q Bellarmine.

^r Caluine.

Tileman.

Tremellius.

^r Psal. 96. 13.

^t In loc.

^u Bucer.
Mollerus.
Vatablus.

^x Calvin.
Tremel.

Iewes only, but among the Heathen also, ^r judging the world with righteousness, and the people with his truth. *He shall fill all places with the bodies of his aduersaries being dead, and smite in sunder, with his power and might, the heads, euen Kings, and other chiefe gouernours of his enemies.* ^t *Augustine* doth interpret this in the better part, glossing it thus: *Implere ruinas, est adificare quod cecidit: & conqussare capita, humiliare superbos ad salutem per contritionem,*

He shall drinke of the brooke in the way] This may haue a double construction. Either thus, *he*, that is, the Messias, *shall drinke of the brooke* which shall be made of the blood of his foes: ^u as if he should haue said, There shall be so much blood shed, that the Conquerour may drink (as it were) of a riuer of blood, in the way as he pursueth his enemies. The like phrase wee finde, Numb. 23. 24. ^x Or else it is a similitude taken from puissant and mighty Captaines, who egerly pursuing their enemies, stay not vpon dainties or pleasures, but content themselues with floods and brookes which they finde in their passages, as they follow the chase. And therefore hee shall *lift up his head*, as hauing a full victorie to his aduancement and exceeding glorie: for so this manner of speech is vsed, Gen. 40. 13. 20.

PSALM.

PSALME 132.

Lord remember Dauid, and all his troubles, &c.

THis hymne
consists of
two parts: a

Prayer, for the Prince, Priests, & people, with a commemoratiō of their zeale to Gods holie worship and seruice, from the 1. to the 11. verse.
Promise, made by God particularly to *Dauid* and his seede, as also generally to the whole Church, as the ground of the prayer, from vers. 11. to the Psalmes end.

The penner of this Psalme prays for the 7 King first as the chiefe, *Lord remember Dauid*. And then afterward for his state, both ^a Ecclesiasticall and Ciuill, the Church and Common-weale. The Church, *Arise O Lord into thy resting place*, that is, thy Temple, *let thy Priests bee clothed with righteousness*. The ^a Common-weale, *Let thy Saints sing with ioyfulness, &c.* The which is answerable to the Suffrages in our Liturgie, *Indue thy Ministers with righteousness, and make thy chosen people ioyfull*. And happily the Church of England aimed at this Prayers^a order, in the composition of the *Letanie*; where praying more particularly, wee beseech God in the first place to *blesse our most gracious King and gouernour*. In the next, to *blesse the whole Clergie, Bishops, Pastors, and Ministers*: and then all degrees of the Laitie, superiours, as *the Counsell, Nobilitie, Magistrates*: and inferiours, *all the people*.

Satan is called by ^b Christ, *a lyar, and a murderer from the beginning*, euer busily labouring to destroy both our soule with vntruths, and our bodies with murders. ^c Against these two policies and kingdomes of the Diuell, almightie God hath erected other two kingdomes, the

⁷ Bucer.
Wilcox.
^a Luther.
Mollerus.
Strigellius.

^a Tileman.

^b Iohn 8. 44.

^c Luther in loc.

^d 2.Tim.2.2.

^e 1.Tim.4.16.

^f Calvin.
Ribera.
Vatablus in
Obad.

^g Luther.
Mollerus.
Calvin.
Tilcman.
Strigellius.

^h Psal.143.2.

politike state to fight against murders: and the Priesthood to fight against false doctrine and heresies. So that *David*, and all other Kings in governing the Commonwealth, ought to performe their best endeouours, that their subiects may leade a ^d *quiet and a godly life*. Quiet, as being free from mutinies and murders: godly, as being free from heresies and lyes. And these two kingdoms, although they be farre vnlike, are so ioyned together, that the one cannot stand without the other. For where politike peace is wanting, there pietie cannot bee maintained without great danger: and where the word of God is wanting, there can bee no sound and secure peace. Policie serueth the Church, and the Church preferueth policie. The Priests and Preachers are said in the 17. verse of this Psalm, to be *deckt with saluation*, that is, the ministration of the word, whereby they ^e *saue* themselves, and those that heare them. And in this respect called ^f *sauours*. Obadiah 21. as being helpers and labourers together with God, who saueth, 1. Cor. 3. 9.

But that part of this Hymne concerning the promise, concerneth our present feast especially. *The Lord hath made a faithfull oath unto David, &c.* The Papists (in the first verse, *Lord remember David with all his afflictions*; and in the tenth verse, *for thy seruant Davids sake, turne not away the presence of thine annoynted*) dreame that *Salomon* and the people did pray to God, that he would heare them at *Davids* intercession, and for his merits; and thereupon establish inuocation of Saints, and praying to the dead. But our ^g *Diuines* answer, that *David* is not here to bee taken absolutely for his person onely: but as hauing the couenant, and clothed (as it were) with the promises of God. For *David* neuer entreated God to be heard for his owne merits, but on the contrary crieth, ^h *Enter not into iudgement with thy seruant, for in thy sight shall no man liuing be iustified*. Neither did ^g *Church* here desire to be heard for *Davids* sake, but for the promise made to *David*. And their meaning is briefly this,

O Lord God we pray vnto thee for the kingdome, not counting our selues in any sort worthie that we should be heard: but (as ¹ Daniel speakes) we present our supplications before thee, trusting in thy great and tender mercies, and in that thou hast promised to David, to wit, that our kingdome shall endure for euer. So Moses prayed, ^k Remember Abraham, Isaac, and Israel thy seruants, to whom thou swarest by thine owne selfe. He doth not inuocate Abraham, Isaac, and Iacob, as the Papiſts imagine fondly: but hee doth alleage Gods holy couenant made to them, as touching their seed and posteritie. For how could God be put in minde of these promises better, then by reciting those persons to whom God hath made the? Here then is a notable president for vs, y when we pray, we should appeare before the seate of God as wretched and miserable sinners, not trusting vpon our owne merit, but clothed (as you would say) with his mercie; not as he who bragged, ¹ I fast twice in the weeke, I giue tithe of all that euer I possesse: but as he who said, Lord remember thy promises; for the promises of God are nothing else, but mercies and compaſſions offered freely vnto vs in Christ.

Faith is necessarily required in prayer, (for ^m how shall any call on him, in who they haue not beleued?) and faith is grounded euer vpon the sure promises of God, who saith, ⁿ I am the Lord thy God, and so loued the world, that he gaue his ^o only begotten sonne, in whom he is well pleased. If then hee giueth himselfe to be our owne, and his sonne to be our owne, how shall hee not with himselfe and his sonne giue vs all things also? Verily, verily, (saith our blessed Sauour, that euer spake veritie) whatsoeuer ye shall aske the Father in my name, he will giue it you, Ioh. 16.23. These things ought to be taught diligently, because Gods holie promises are the ^r chiefe part of the Scripture, the true bosome and wombe where in the Church is carried, and all her children she faithfull.

¹ Dan. 9.18.

^k Exod. 32.13.
^{Deut.} 9.27.

¹ Luke 18.12.

^m Rom. 10.14.

ⁿ Exod. 10.5.

^o Iohn 3.16.

^p Matth. 3.17.

^q Rom. 8.32.

^r Luther in loc.

f Placidus.
Luther.
Mollerus.
Genebrard.

Now the promise mentioned here touching the seed of *Dauid*, is categoricall and absolute, so farre forth as it concerns Christ, *of the fruit of thy body will I set vpon thy seat for euermore*. But as it concerns other of *Dauids* house, *hypothetical* and conditional, *if thy children will keepe my conenant, &c.* In that which is promised and prophesied touching Christ, obserue

The { Manner of the promise, *the Lord hath made a faithfull oath vnto Dauid, and he shall not shrinke from it, vers. 11.*
matter of { 1. That the Messias is to bee borne of *Dauids* seed, *of the fruit of thy body.*
the promise, { 2. That the Messias is to sit on *Dauids* seate, *shall I set vpon thy seate.*

Caluin. &
Marlorat in
Heb. 6, 16.

Psalm 116. 10.
& Psalm 62. 9.
Mark. 10. 18.
Primasius,
Lombard, in
Heb. 6.

2. Chron. 6. 30.
Psalm 7. 10.
See Thomas
22. q. 89.
art. 1.

The Lord hath made a faithfull oath] Men vse to sweare by him, that is greater then themselves, Heb. 6. 16. that is, by God; and that for 3 three causes especially. 1. Because God is greater then themselves in credit. 2. Greater then themselves in knowledge. 3. Greater then themselves in power. Men by sinne haue lost their credit, and therefore doe they pawne the credit of God, which is truth it selfe; and in cases of necessity, for want of other sufficient prooffe, God is content to pledge his truth for honest men, who meane well. All men are by nature ^ulyars, and ^x onely God is good and true, wherefore men vse to sweare by him, as being greater in ⁷ credit.

2. An oath is for the manifestation of a secret truth or intention of the heart: for to sweare in things apparent, is to take the name of God in vaine. But God alone is the searcher of the ² heart and ^a reines; and therefore men vse to sweare by him, as greater in ^b knowledge.

3. If a man violate his oath and forswear himselfe, the wrong is done directly vnto God, his truth is falsified, his witnesse abused, his name blasphemed, and therefore

fore men sweare by him, as being greater in power, that he may take vengeance on such wretches as dare wrong his sacred Maiesty.

But God as hauing none greater to sweare by, sware by himselfe to father^d *Abraham, in thy seed all the nations of the earth shall be blessed.* This oath is renewed againe to *Isaac*, Gen. 26. 3. and repeated often vnto *Dauid*, 2. Sam. 7. 12. 13. and 1. Chron. 17. 12. and 2. Chron. 6. 16, and remembered also by the Prophets, *Esay* 55. 3. *Psalme* 89. 34. It was in him exceeding rich mercy, to giue his bare word, that he would in the fulnesse of time, giue his only begotten Sonne for the redemption of the world, saying, *the seed of the woman shall breake the serpents head*: but it was vndoubtedly greater mercy, for his seruants better assurance, to bind his promise with a faithfull oath, swearing by his holinesse that hee *will not shrinke from it*. See my notes vpon *Psalme* 110. vers. 4.

Of thy fruit of thy body]. Saint *Peter* expounds this of Christ, *Act*. 2. 30. for according to the flesh hee was the seed and sonne of *Dauid*.^e *Irenaeus*, and ^f *Augustine*, and so other Doctours note, that it is according to the Hebrew *de fructu ventris*, of the fruit of thy belly: not *de fructu femoris aut renium*. Because thy promised seed is the seed of the woman, *Genes*. 3. 15. *made of a woman*, *Gal*. 4. 4. hauing the materials of his body from his mother *Mary*, but his *formale principium*, from God the holy Ghost, agent in his admirable conception: And yet for as much as *Mary* was of *Dauid*'s house, it may bee said that her sonne was *the fruit of Dauid's body*. For prooffe whereof, it is said that ^h *Ioseph* put his hand vnder *Iacob*'s thigh, and the seruant of ⁱ *Abraham* vnder the thigh of his master, because (saith ^k *Ambrose*) Christ our blessed Sauour, was to proceed out of the loynes of *Abraham*, *Isaac*, and *Iacob*. For as Christians taking an oath in our time, lay their hands vpon some part of that sacred booke wherein Christ is reuealed: so the Fathers in old time put their hands vnder the thighes of those Patriarches,

^c 2. King. 2. 23.
^d 2. Cor. 1. 23.

^a Gen. 22. 16. 18.

^e Lib. 3. cap. 27.
^f In loc.
^g Hugo in loc.

^h Gen. 47. 29.
ⁱ Gen. 24. 2.
^k De Abra.
Patriar. lib. 1.
cap. 9.

of

of whom Christ was then to come. Moreouer, Sonnes are called *the fruit of the fathers venter*, as well as of the mothers; according to that of *Danid*; 2. Sam. 16. 11. *Behold my sonne which came out of mine owne bowels, seeth my life.*

Shall I set vpon thy seate] You haue heard, how Christ is the seed of *Danid*; now let vs examine, how he sits on the seate of *Danid*. Wee reade in the Gospels history, that hee ¹hid himselfe in a mountaine, when as the people would haue made him a King, and that hee professed openly before *Pilate*, ^m *my kingdome is not of this world.* ⁿ Answer is made, that by *Danids seate*, is meant Hierusalem ^o above; not Hierusalem here below, mysticall Hierusalem, and ^p heauenly, not materiall and earthly. So the Lord, Psalm. 2. 6. *I haue set my King vpon mine holy hill of Sion*, that is, I haue made my begotten sonne ruler and head ouer the whole Church, of which Hierusalem is a figure. *Sion*, and *the seate of Danid*, are to bee construed here *typically*, not *topically*. For Christs high and holy kingdome is internall and spirituall, not exaernall and temporall. ^q It is *hic*, not *hinc*; in the world, but not of the world. By the preaching of his word, which is the scepter of his kingdome, hee rules in the ^r middest of his enemies, and makes them all his footstoole, conuerting such enemies as appertaine to Gods election, and confounding such enemies, as are the sons of perdition; his Gospell is vnto the one, the ^s fauour of life vnto life; and to the other, the fauour of death vnto death. See my notes vpon the 110. Psalm 2. and third vers.

^t As his kingdome is not of the world; so the faithfull his voluntarie subiects are not of the world, Ioh. 17. 16. you were of the world (saith our Sauour to his followers) but I haue chosen you out of the world, Ioh. 15. 19. As his kingdome is spirituall, euen so they bee ^u led by the spirit in ^x all things. And therefore when you come into Gods house, to be made partakers of his holy word

¹ Ioh. 6. 15.

^m Ioh. 18. 36.

ⁿ D. Incognitus.

^o Galath. 4. 26.

^p Apoc. 21. 2.

^q Augustin. & Theophylact. in Ioan. 18. See Recognit. Bel-larmin. 2 pag. 26. ad pag. 46.
^r Psalm. 110. 1. 2.
^s 2. Cor. 2. 16

^t See August. in tract. 115. in Ioan.

^u Rom. 8. 14.

^x Ioh. 2. 27.

word and Sacraments, open the doores of your eares, and gates of your hearts, that the 7 King of glory may come in, and so dwell in you, and raigne in you for evermore. Behold, hee standeth at the doore and knocketh, Apoc. 3. 20. Open and obey, that hee may set vp his kingdome in the parlour of thine heart. It is our daily prayer, *thy kingdome come*: the meaning whereof is briefly this, O heavenly father, let not Satan and sinne raigne in our soules, but rule thou by thy word and spirit, and so build in vs the kingdome of grace, and hasten the kingdome of glory.

⁷ Psal. 124. 7.

The difference betweene our heavenly King, and earthly Princes is great. 1. Their dominions are limited, and the borders of their kingdomes bounded, their people numbred, & the time of their raigne prescribed. But Christ hath ^a all power in heauen and earth, he shall sit vpon the Throne of *Dauid* for ever, and of his kingdome there is no end, Luk. 1. 33.

² Mat. 28. 18.

2. Other Kings haue power onely ouer our bodies and goods: but Christs authority reacheth vnto the soule. Their sword is materiall, able onely to kill the body: but his sword is spirituall, proceeding out of his ^a mouth, able to destroy ^b both soule and body in hell, entring thorow euen vnto the diuiding asunder of the spirit, and of the ioynts, and the marrow, a discerner of the thoughts, and intents of the heart, Heb. 4. 12.

^a Apoc. 1. 16.

^b Mat. 10. 28.

3. Other Kings deriue their authority from him, Proverb. 8. 15. *By me Kings raigne, by me Princes rule*; and stand accountable to him, *he standeth in the congregation of Princes, and iudgeth among gods*, Psalm. 82. 1. 2. But who shall say to the Lord of Lords, *Why dost thou so*?

4. Other Kings reward their fauourites and followers, onely with a few titles of honour, or with a few parcels of land, which are holden of them in *fee-farme*, *frank-almoign*, *Knights-seruice*, &c. They make not their vassals heires apparant to their kingdomes: but Christ

our

^c Apoc. 1. 6.

^d Rom. 8. 17.

^e Molleus.

^f Caluin.

^g 1. Chron. 28. 9.

^h Lament. 1. 1.

ⁱ Arnobius.

Cassiodorus.

Hugo.

^k So that kind
of Speech is
used, Mat. 23. 2.

^l Ephes. 4. 11.

our Lord maketh all his faithfull seruants no lesse then
^c Kings, and ^d heires of God, euen heires annexed with
himselfe.

If thy children will keepe my couenant] Literally this
may be construed of *Dauids* owne children according
to the flesh, ^e who succeeded him in his Throne, 1072.
yeeres, vntill the Messias, (borne of his posterity) consti-
tuted an euerlasting kingdom without end. ^f According
to this sense, the Lord saith, Ezech. 21. 26. *I will take a-
way the Diademe, and take off the Crowne, this shall be no
more the same, I will ouerturne, ouerturne, ouerturne it,
and it shall be no more vntill he come, whose right it is, and
I will giue it him.* His promise here concerning Christ, is
absolute, but his promise touching other of *Dauids*
house, conditionall: *If thy Children keepe my couenant,
and my testimonies, that I shall learne them.* If thou seeke
the Lord (said *Dauid* to his sonne *Salomon*) *he will bee
found of thee; but if thou forsake him, hee will cast thee off
for ever.* And therefore because *Dauids* posterity did not
obserue his law, but follow their owne inuentions; hee
made them (as we reade in the Bibles history) captiues
of Captaines, and gaue their kingdome to another peo-
ple: first vnto the bloodie Romans, and now to the bar-
barous Turkes; and so Hierusalem heretofore ^h great
among the Nations, and Princesse among the Princes,
is made tributarie; shee dwelleth among the Heathen, and
findeth no rest, among all her louers shee hath none to com-
fort her, all her friends haue dealt unfaithfully with her,
and are made her enemies.

Mystically the ⁱ Doctors applie this vnto the Chil-
dren of Christ according to the spirit, *I will set vpon thy
seate, that is, ordaine Pastors and teachers, who shall sit
in thy chaire,* ^k that is, preach thy word and doctrine,
for the ^l gathering together of the Saints, and edificati-
on of the Church euermore. This was verified in the
blessed Apostles, as being made Princes in all lands.
Psalm. 45. 17.

In

In one word, ^m all true beleeuers in Christ are the sons of God, and babes in Christ, and hee hath (as ⁿ Paul speakes) raised vs vp together, and made vs sit together in heauenly places. His Charter is faire; Matth. 19. 28. *Verily I say vnto you, that when the sonne of man shall sit in the Throne of his Maiesty, ye which haue followed me in the regeneration, shall also sit vpon twelue Thrones, and iudge the twelue tribes of Israel.* And Apocal. 3. 21. *To him that ouercommeth will I grant to sit with mee in my Throne, euen as I ouercome, and sit with my Father in his Throne.*

^m Hierome.

ⁿ Ephes. 2. 6.

The ^o wicked abuse the promises of God, applying them vnto themselues, which onely belong to the true Church, the seed of *Dauid*, according to the spirit. So the Papiſts abuse Christs promise, for establishing of the Popes tyrannie, *P the gates of hell shall not ouercome it, and I will be with you alway till the worlds end.* Whence they conclude, that *Peters* boat (though it may be sometimes in danger) shall neuer bee drowned, and that the Pope (being the Churches head) cannot erre. ^r Whereas these promises concerne onely that Church which is *builts vpon the Rocke Christ, and continueth in Saint Peters faith, obseruing all things our blessed Saviour commanded,* as it is in our text, *If thy children will keepe my conenant and testimonies that I shall learne them.* But if the Bishop and Church of Rome dispense with Gods holy word, and despise his truth and testimony, teaching in stead of his infallible law, *precepts of men, and doctrines of diuels*: how shall this, or any the like promise belong to them?

^o Luther in loc.

^p Matth. 16. 18.

^q Mat. 28. 20.

^r Dr. Fulke in Matth. 16. 18.

^r Mat. 23. 9.

^r 1. Tim. 4. 1.

So the wicked in a reprobate sence, who make their bellie their god, and commit all vncleannesse euen with greedinesse, abuse these sweet texts, *at what time soener a sinner, &c. and, Come to me all ye that are wearie and laden, and I will ease you, &c.* For this promise concernes only such as are *laden*, and feeble the burthen of their iniquitie, hauing both a sight and a sence thereof, acknowledging

^u Euthym. in
Matth. II.

^x In his last ex-
am. apud. Fox,
fol. 1463.

^y Confess. Ang-
lican. art. 28.

ledging that sinne is a ^u labour in accomplishing, and a load when it is accomplished. It appertaineth onely to such as *repent*, and that of *all their sinne*, and that *from the heart*, and *bottom of the heart*.

So the carnall Gospellers, in comming irreuerently to the Lords Table, without any deuotion, or due respect to that holy Sacrament, abuse the words of our blessed Sauour, *This is my body*. For (as the godly Martyr ^x John Bradford well obserued) the clause *take, eate*, is a precept; and the clause, *this is my body*, a promise, the bread and wine then are not vnto any *the body and blood of Christ*, except they first *eate and take*, and none can take and eate, but by ^y faith. A worthie receiuer therefore beggeth of God both a pardon of his faults, and an encrease of his faith. To conclude this point, in the law, the condition is, *do this and liue*: in the Gospell, *beleeue this and thou shalt be saued*. He that neglects the precept, and yet will chalenge the promise, deceiueth himselfe, hee shall not rest on Gods holy hil, and sit on his happie seat for euermore.



PSALM. 2.

Why doe the Heathen so furiously rage together, &c.

This Ode
may be
diuided into
2. parts: the

1. Describes the wickednesse, and weakness of such as bandie theselues against the Lord, and against his annointed.

{ Wickednesse, furiously raging, standing up, and taking counsell together.

{ Weakenesse,

{ Implied in the word *why*?
Expressed in the clause, *Imagine a vaine thing.*

2. Sets
downe
Gods

{ Might, for their destruction, if they will not amend their manners, and assuage their malice, vers. 4. 5. 6. 7. 8. 9.

{ Mercy, for their instruction, if they will once be so wise, as to learne his law, and to love his sonne, vers. 10. 11.

12.

Why doe the Heathen } By *Heathen*, are meant the Gentiles; by *people*, the Iewes; by *Kings*, the chiefe Monarches vpon earth; and by *Rulers*, their ^a priuie Counsellors of Estate. The *Gentiles*, as not hauing Gods law, *furiously rage together*, like ^a bruit beasts without vnderstanding. The Greeke word vsed by Saint *Luke*, Act. 4. 25. doth import fiercenesse and pride, as of horses that neigh, and rush into the battell. The *Iewes*, albeit they had Gods holy word, *imagined a vaine thing*, ^b because they

^a Bucer.
Ro. Stephanus.
Wilcox.

^a Cassiodorus.
Placidus.
Tileman.

^b Euthym.

they were cunning rather in the sound, then in the sense thereof. The *Kings*, as men of might, *stand up*, and the *rulers*, as men of wit and policy, *take counsell together*. And so men of all countries, as well the *Iewes*, as the *Gentiles*, and of all conditions, as wel *Princes* as people, bandy theſelues *against the Lord, & against his annointed*.

Now this may be construed ^c either of *Dauid*, or of the *Messias*. Of the *Lords Christ*, or of the *Lord Christ*. *Dauid* is the *Lords Christ*, as his annointed King ouer *Israel*, annointed thrice. First, in the middest of his brethren, 1. Sam. 1. 16. afterward in *Hebron*, 2. Sam. 2. lastly, before all the tribes of *Israel*, 2. Sam. 5. and he may be called the *sonne of God*,

^c D. Incoguit.
Caluin.
Tremel.

^d Mat. 17. 28.

^e Psal. 81. 6.

^f 1. Ioh. 3. 9.

Man, for all of vs are the ^d generation of *God*, it is he who made vs, and not our selues, Psal. 100. 2.

Asa { Great man, or King, for *Princes* are stiled the *children of the most high*.

Good man, or regenerate, for euery one that is new borne, is ^f borne of *God*, and adopted his sonne, and made his beire, Rom. 8. 15. 17.

How the *Heathen*, that is, the *Philistims*, and other strange nations, *furiously raged together against him*: how the *people*, that is, the *Iewes* of *Sauls* house imagined vainely to dethrone him: how the *Captains stood up*, and *states-men tooke counsell together*, that they might breake his bonds asunder, and cast away his cords from them: how the *Lord* that dwelleth in heauen laughed all his enemies to scorne, saying, yet haue I set my King upon my holy hill of *Sion*: you may reade in the second booke of *Samuel*, from the 2. to the 10. chapter.

But the blessed *Apostles* haue construed this of *Christ*, Act. 4. 24. O Lord, thou art the *God*, which hast made the heauen and the earth, and the sea, and all things that are in them. Which by the mouth of thy seruant *Dauid* hast said, why did the *Gentiles* rage, and the people imagine vaine things,

things? The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ. For doubtlesse against thine holy Sonne Iesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, gathered themselves together, to doe whatsoeuer thy hand and thy counsell had determined before to be done. ^s First the Princes did plot, and afterward the people did act this insurrection. Herod the King sought to destroy Christ in his swadling cloutes, he was troubled at the birth of Iesus, and all Hierusalem with him, Matth. 2. 3. And the Rulers opposed Christ in the whole course of his life: so the text plainly, ^h Doth any of the Rulers, or of the Pharisees beleeme in him? At his death all the Rulers Ecclesiasticall and Ciuill accorded in one. The Gentiles, ⁱ that is the Romane souldiers, by Pilats instigation, furiously raged together: and the people, that is the Iewes, by the counsell of the chiefe Priests & Elders, imagined a vaine thing. Yea but how can it be said plurally that Kings assembled against Christ? Answer is made by ^k some, that the plurall is vsed here for the singular. Or by Kings is meant Herod and Pilate, for Herod is stiled ^l King, and Pontius Pilate was a ^m Governour vnder the Romane Emperour, and these Viceroyes had many petite ⁿ Rulers also subiect to their command. Or by Kings is meant Herod senior, who stood vp against Christ at his birth, Matth. 2. and Herod Junior, who despised and mocked Christ at his death. Luk. 23. 11.

Or, as ^o Chrysostome, with Herod were ioyned the Diuell, and Death, and Sinne. All which are Kings of the earth. The Diuell is a King, ^p ruling in the ayre, the ^q Prince of this world, Luk. 11. 18. If Satan be dinided against himselfe, how shall his kingdome stand? And Death is a King, Rom. 5. 14. Death raigned from Adam to Moses, &c. And Sinne is a King too, Rom. 6. 12. Let not sinne raigne in your mortall bodies, lest yee should obey the lust of it. All these Kings assembled and tooke counsell together

^e Bellar. in loc.

^a Iob. 7. 48.

ⁱ Euthym.

^k Placidus.
Incognitus.
Agellius.

^l Matth. 2. 1.

^m Matth. 27. 2.

ⁿ Iob. 4. 46.

Matth. 9. 18.

^o In loc. Idem
Euthym.

^p Ephes. 2. 2.

^q Iob. 11. 31.

ther against the Lord, and against his Christ. For as Christ consisted of humane flesh and a reasonable soule: so likewise hee had two sorts of enemies, one visible which assaulted his bodie, another inuisible which assaulted his soule; spirituall wickednesses, Ephes. 6. 12. Here wee may behold and bewaile the blindness of the Iewes in our time, who (notwithstanding their most ancient ^r Rabbins applie this our text to the true Messias) expect him as yet to come.

Lastly, for as much as Christ suffers in his ^r members, and ^e al that will liue godly, that they may be made ⁿ like to his image, must of necessitie suffer persecution; it may be construed of ^x Christians as well as of Christ, against whom al the wicked angels, ^y standing on the foure corners of the earth, are combined in a bloody league. The Gentiles at this day *furiously rage together*, and the Iewes at this day *still imagine vaine things*; at this day *the Kings of the earth stand vp*, as the Turke, the Pope, the Spaniard, and all their cruell agents. In a word, all Atheists, all Anti-christs, all Hypocrites, all Worldlings hurtle together against the Lord & his annoynted people. The true Church is a ^z lillie among thornes, a few harmelesse ^a lambes in the middest of many rauinous wolues, on euery side compassed about with such as say, *Let vs break their bonds asunder, and cast away their cords from vs.*

1. We may learne from hence, ^b not to depend vpon the multitude for their number, because the people *mutinously rage together, and imagine vaine things* in their conuenticles: nor vpon the mightie for their countenance, because many *Kings of the earth stand vp, and Rulers take counsell together against the Lord and his Christ.*

2. We may know from hence, ^c whether wee are the *Lords annointed*, or no. The ^d world loueth his owne; if then it hate Christ in vs, it is an infallible signe, that we are good ^e souldiers of the Lord, and not seruants of the world.

^r See Galatin. de
Arcanis, lib. 3.
cap. 7. & Bellar.
in loc.

^r Act. 9. 4.

^r 2. Tim. 3. 12.

ⁿ Rom. 8. 29.

^x Placidus.

Bucer.

Strigellius.

^y Apoc. 7. 1.

^z Cant. 2. 2.

^a Luk. 10. 3.

^b Wilcox.

^c Bucer.

^d John 15. 19.

^e 2. Tim. 2. 3.

world. ^fThe way to heaven is to saile by hell; if you will embrace Christ in his robes, you must not thinke scorne of him in his ragges; if you will sit at his table in his kingdome, you must first abide with him in his tentations; if you will drinke of his cup of glorie, forsake not his cup of ignominie. Can the head corner stone be reiected, and the other more base stones in Gods building be set by? You are one of Gods liuely stones, and therefore be content to be hewen and snagged, that you may be made more meete to be ioyned to your fellowes, suffering the snatches of Satan, and wounds of the world.

3. From hence wee may be well assured, that the sincere profession of the Gospell in reformed Churches, is the most incorrupt and pure religion, as being most opposite to the children of this world. The Masse (said holy ^gBradford) doth not bite them, or make the to blush, as preaching. And therefore the ^hKings of the earth are drunken with the wine of the Babylonish whore's abominable fornication. In ⁱRome the humour of eue-ry worldling is fitted, and each appetite may finde what to feede on. The mother of whoredomes is content to tolerate Iewes, and other vngodly wretches of diuers and aduerse faiths in her Countrey, but shee will not endure *Lutherans*. All things are lawfull in great Babylon, excepting this only, to professe the Gospell after the manner of Protestants. It is reported by reuerend ^kFox, that certain Lawyers and Aduocates in *Prouince*, maintained openly, *that in a case of Lutheranisme, the Iudges are not bound to obserue either right or reason, order or ordinance, for they cannot erre, whatsoeuer iudgement they doe giue, so that it tend to the ruine and extirpation of such as are suspected Lutherans.*

Hitherto concerning the wickednesse of such as oppose themselves against the Lord, and his annointed. I am now to speake of their weakenesse, implied in the word *Why?* ^lfor by this interrogation he doth admire their follie: *non enim tam interrogantis, quam deridentis,*

^f Bradford apud Fox Mart. fol. 1490.

^g In a letter to his mother.

^h Apoc. 17. 2.

ⁱ Relation of religion. §. 13.

^k Martyr. fol. 860.

^l Stenhus. Genebrard.

m Agellius.
n Chrysost.
Placidus.

o Acts 4.24.

p Esay 40.7.

q Heb. 12.29.

r Psal. 144.4.

s Rom. 11.20.

t Virgil. Aeneid.
lib. 10.

u Epod. 7.

x Calvin.
y 1. Pet. 2.11.

z 2. Cor. 5.1.

a Job. 4.19.

b Psal. 39.7.

c Bucyr.

d Job. 41.18.

as a learned m expositor vpon the place. n If they be derided as vnwise, who shoote arrowes at the Sunne, and barke at the Moone; what errant fooles are they who fight against God, dwelling in the beauen of heauens, aboue Sunne and Moone, o who made the heauen, and earth, and Sea, and all things that are therein? Alas, all flesh is as the p grasse that withereth, and God is a q consuming fire readie to burne this stubble. r Man is like a thing of nought, but God is almightie, measuring the waters in his fist, and meating heauē with his spanne, and weighing the mountaines in scales, and the hills in a balance, Elay 40.12. Man is in the hāds of God his maker, as the clay in the hands of the potter, Ierem. 18.6. Now shall the thing formed (saith s S. Paul) dispute with him who formed it? or man imagine so vaine a thing, as to stand vp, and take counsell against his Creatour? So that the Prophet here speakes as the t Poet,

Quò moriture ruis, maioraq; viribus audes?

Quid tantum insano iuuat indulgere labori?

Or as u Horace begins an Epod:

*Quò quò scelesti ruitis, aut cur dexteris
apantur enses conditi?*

He that dwelleth in heauen shall laugh them to scorne]

Note here the great oddes and difference between God and his enemies: 1. He dwelleth in heauen, x but his greatest opposites are Kings vpon earth, vnfelied y pilgrimes in z earthly tabernacles and houses of a clay. 2. Whereas b man disquieteth himselfe in vaine, raging, running, standing vp against the Lord and his anointed: almightie God is said heere to sit in heauen at c rest and ease. 3. Whereas men imagine vainly to breake his bonds, and cast away his cords: God in a moment is able to bruse them with a rod of iron, and breake them in peeces like a potters vessell. Albeit they fret and fume neuer so much, he shall laugh them to scorne, and haue them in derision. As it is said of the monster d Leuiathan: He esteemeth iron as straw, and brasse as rotten wood; the archer cannot make bim

him say, the stones of the sling are turned to stubble before him, and hee laugheth at the shaking of the spear. Now these things are said grossely for our capacitie, because the Lord in deede can neither laugh nor crye: yet the Scripture speaking after the manner of men, affirms plainly that God is grieved at our faults; and that hee laugheth at our follies, *non secundum affectum* (as the Schoole distinguisheth aptly) *sed secundum effectum*; in that he carrieth himselfe toward his enemies as one that *hath them in derision*. And this he doth in two respects especially.

1. For that he can at any time when he will, as it were sportingly pull downe such as stand vp against him, hee doth easily descrie their follie, suppress their furie.

2. For that he suffereth his enemies in their rebelling and reuelling against his annointed, only to play with his baite, he hath (as he told *Senacherib*) an hooke in their nostrils, and a bridle in their mouthes, he can, and he will (at his good pleasure) bring them back againe the same way they came. *He that keepeth Israel* (howsoeuer he seeme for a while to neglect his Church, and kingdome of his Sonne) shall neither slumber nor sleepe. He will (in his due time) speake with al such as combine themselves against his annointed; he will talke with them indeede, *non verbis, sed verberibus*, as it is in the text, hee shall speake to them in his wrath, and vex them in his sore displeasure: he shall bruse them with a rod of iron and breake them in peeces like a potters vessell, and so shall hee make them a scorn to men and Angels: hee derides them, in that he sheweth all their plots and practises to be wortheie derision.

For first, if we construe this of *Dauid*, he laughed all his enemies to scorn, saying, *I annointed thee King o-
uer Israel, and deliuered thee out of the hand of Sami, and
gave thee thy Lords house, and his wines into thy bosome,
&c. and would moreouer (if that had been too little) giue
thee such and such things, &c.* The which is in effect all

^a Caluin.

^f 2. King. 19. 18.
Esay 47. 29.

^g Psal. 135. 4.

^b Bellarmine.

ⁱ Hierome.

^k 2. Sam. 12. 7.

one with our taste at the sixth verse, *I have set my King upon mine holy hill of Sion.*

¹ *Esay 49.16.*

If we construe this of the Church, hee laugheth all her enemies to scorne, saying, *I have graven thee in the palmes of mine hands, and thy walls are ever in my sight.*

^m *Esay 41.10.*

^m *Fear thou not, for I am with thee, be not afraid thou warres Iacob, for I the Lord thy God will strengthen thee, and helpe thee, and sustaine thee with the right hand of my iustice. Behold, all they that promake thee, shall be confounded, and ashamed, they shall be as nothing, and they that strine with thee shall perisb, for hell gates shall not overcome thee.*

ⁿ *Matth.16.18.*

If we construe this of Christ, he that dwelleth in heauen had all his enemies in derision, hee did vse these bad instruments for the effecting of his good ends: so the text, *Act.13.27.* in putting to death the Lord of life, *they fulfilled all things that were written of him in the Prophets:* and *Act.4.28,* *they did whatsoeuer Gods holy hand and counsell had determined before to be done.* All his enemies, as well spirituall as temporall, imagined vainly. The Diuell, and Death, and Sinne furiously raged against him on the Crosse: but hee did openly triumph ouer them in the same Crosse. By death he did overcome death, and open vnto vs the gate of life: for if death could not on this day, keepe him fettered in the graue his prison, it is euident that his power is vanquished; and if death bee conquered, it followes necessarily, that sin, which is the sting of death, is also destroyed. If death and sinne be discomfited, then assuredly the kingdome of Satan is subdued, who had the power of death, and is author of sinne, and ruler of hell.

^o *Coloss.2.15.*

As for his temporall enemies, the Gentiles madly raged against him, and the Iewes imagined a vaine thing, in rolling a great stone to the doore of the sepulchre, sealing it and making it sure with a watch. For it was impossible, that the Lord of life should bee holden of death, his soule could not bee left in graue, nor his flesh see

^p *Matth.27.60.*

^q *Act.2.24.31.*

see corruption, and therefore the stone being rolled away by an Herald of heauen, Matth. 28. 2. God raised him againe from the dead, and made him a King ouer his holy hill of Sion, ^r that is, head of his Church, ^r gining him all the heathen for his inheritance, and the vntermost parts of the earth for his possession. And the Rulers held an idle counsell against him, in commanding the souldiers, who guarded his tombe, to say, ^r that his Disciples came by night, and stole him away while they slept: for (as ^r Austin, and ^r other of the most ancient Doctores haue well obserued) it is a very senselesse lye, because the souldiers either were asleepe, or awake: if asleepe, how did they know that his Disciples had taken him away by night? if awake, why did they not guard the tombe? *lapides vt lapides seruabant*, as Chrysostome vpon this Psalme. See Gospell on Easter day.

Thus he that dwelleth in heauen, raising his annointed on this day from the dead, had all his enemies in derision. He said to Christ on Easter day, *Thou art my sonne, this day haue I begotten thee*. As if he should haue said, Thou wert euer my sonne, before to day, before there was any day: ^r but yet in this day of thy resurrection, I haue most especially manifested vnto the world that thou art my sonne, whom I haue begotten. See this expounded more fully, Epist. on Tuesday in Easter weeke.

^r Hierome, Augustin.

^r Matth. 28. 13.

^r Hom. 36.

^r Greg. Nyssen orat. 2. de resurrectione Christi.

Idem annotat, inter neotericos, Caietan, in Matth. 28.

^r Calvin. & Rob. Stephanus in loc. See Suarez tom. 2. in 3. Thom. disput. 45. sect. 1.

Be wise therefore O ye Kings] In this admonition observe foure points:

1. Who, *Kings and Iudges.*

2. When, *Now.*

3. What, { 1. To know their dutie, *Be wise, be learned.*
2. To doe their dutie, *Serve the Lord, kisse the Sonne.*

Especially {

4. Why: Because
a hereby Gods

Heaue wrath is escaped, implied in the word *therefore*, hauing reference to the iudgements of God, verse 5. 2. and expressed vers. 12. *left he be angrie, and so ye perish from the right way.* Happie blessing is obtained, *Blessed are they that put their trust in him.*

He doth exhort *Kings* especially, a because their greatness vsually makes them insolent and rebellious against God. b Or, lest happily the subiect should bee punished for the Soueraignes follie, *Quisquid delirant reges, plerumque Achini.* Or, because like Prince, like people. *Ieroboam* made Israel to sinne: c for the most part euery man emulates the manners of his Prince.

d *Mobile mutatur semper cum principe vulgus.*

Or, he speaks to *Kings* and *Iudges* more particularly, e for that it belongs vnto their office, to see the people well instructed, it appertaines to their charge (being *Custodes utriusq; tabula*) that euery subiect liue toward himselfe soberly, toward his neighbour righteously, toward God religiously. For although a King may not administer the Sacraments, or preach the word, or execute the Ministers office *de facto*: yet (as our f Diuines have determined) it belongs to the Kings cure *de Iure*, to see that all things, concerning Gods holy seruice, should be done in the Church orderly. The Prophet therefore cal-

leth

7 Basil.
Bella mine.

7 Tremellius.

a Calvin.

b Steuchus.

c Herodianus
lib. 1.

d Claudianus.

e Tileman.

f Confess. Ang-
lican. art 37.
and in the ad-
monition to sim-
ple men annexed
to Queene Eli-
zab. Inunctions.

leth ypon Kings and Iudges earnestly to *serue the Lord* as the chiefe, knowing that the great wheele mouing in deuotion, is able to carry with it all the lesser wheelles.

Here then obserue, what a great charge Princes and Prelates haue, for God saith vnto them, of euery one which is vnder their iurisdiction and cure, *& keepe this man, if he be lost and want, thy life shall goe for his life.*
 The conuering of the wicked, howsoeuer it be Gods cure, yet it is thy care, the Lord only giueth increase, yet *Paul* is to plant, and *Apollos* to water; and therefore *John Longland*, B. of *Lincolne*, preaching before King *Henrie 8.* wondred at the Popes blind follie, who makes the whole world his Diocesse; for if a man at the dreadful day of iudgement shall hardly answere for himselfe, how shall the man of sinne answere for all the world?

Now for as much, as euery priuate family is a modell of a kingdome; & euery man in his owne house, is both a Priest, and a Prince: be wise ye masters, and learned ye parents, that yee may bring vp your seruants and children in instruction and information of the Lord, *serue God in feare, and reioyce in him with reuerence*, giue good examples of piety toward God, of pittie toward your neighbours, of sobriety toward your selues. As *Seneca* diuinely, *sic vine cum hominibus, quasi Deus videat: sic loquere cum deo, quasi homines audiant*: So conuerse with men, as if God did see you; so conferre with God, as if men did heare you.

Lastly, this exhortation to repentance concerneth all men, as well the lowest, as the highest, if the words ministry reach vnto the Soueraigne, how shall it come short of the *subiect*? if *Elias* may tell *Ahab*, *it is thou and thy fathers house which haue troubled Israel, in that yee haue forsaken the commandements of the Lord, and haue followed Balaim*? If *John the Baptist* may tell *Herod* to his beard, *It is not lawfull for thee to haue thy brothers wife*? If *Nathan* may tell *Dauid* the King of his murder and adulerie? then assuredly the Prophets of Almighty

31. King. 20. 39.

h Petiunt à te non curatio sed cura Bernard.

i 1. Cor. 3. 6.

k Fox Mart. fol. 1003.

l Ephes. 6. 4.

m Epist. lib. 1. epist. 10.

n Euthym. Calvin.

o 1. King. 18. 18.

p Mat. 14. 14.

q 2. Sam. 12.

^a *Act. 8. 23.*

^c *Galath. 3. 3.*

^e *Iam. 5. 3.*

^u *Prou. 1. 7.*

^x *Mat. 5. 25.*

⁷ *Heb. 3. 13.*

^z *Caluin.*

Genevrad.

^a *Augustin. de
verbis dom. in
euang. secund.
Mat. ser. 16.*

mighty God may well admonish inferiours, & tell them of their vaine imaginatons, raging against the Lord and his annointed. Saint Peter told Simon Magus, ^a *thou art in the gall of bitterness.* Saint ^c Paul called his Galathians *fooles*, because they began in the spirit, and ended in the flesh. Sator ^e James cried vnto the covetous worldlings, *your gold and silver is rankered, and the rust of them is a witness against you.* The Pastour may tel his parishioners of their idlenesse, oppression, hypocrisie, drunkennesse, &c. exhorting them to learne Christ better, and to bee *more wise.* Such as continue still irrepentant in their sins, are *fooles*, and the longer they continue, the greater *fooles*; if once they turne to the Lord and repent, they begin to be *wise*, for ^u *the feare of the Lord is the beginning of wisdom.* And therefore the next point is to bee pressed, *intelligite nunc*, be wise now. Now while yee are in the ^x way, now while it is called ⁷ to day, now while it is time, ^z before Gods heauie iudgments ouertake you, mentioned in the fifth and ninth verse.

Sinne is first (as it were) a Palmer-worme, hurting onely the leaues of the tree; then a Caterpillar, destroying the fruit; last of all (if it bee not in due time preuented) a Canker that deuoures the body. Christ often compares his Spouse the Church, vnto a Doue, whose call is *nunc, nunc*, now, now, and the voice of the Turtle is heard in Gods holy land, Cant. 2. 12. but the Crow crying ^a *cras, cras*, to morrow, to morrow, seemes to bee curate to the diuell, and vicar of hell. An irrepentant sinner in his security sleepest betweene death and the diuel, as Peter did betweene two souldiers, bound with two chaines, Act. 12. 6. He that will not vnderstand and bee *wise now*, may perish in his follie before to morrow. *Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth*, Prou. 27. 1. *O foole, this night may they fetch away thy soule from thee*, Luk. 12. 20. Bee wise therefore now, learne now to know your duty, and to doe your dutie to the Lord, lest in his anger he bruiſe you
with

with a rod of iron, and breake yam to pieces in a potter vesse.

Our vnderstanding must bee first informed, and then our affections reformed, according to Gods holy lawes. ^b *Sapientia praeceat, religio sequitur*, sapience goeth before, religion followeth. It is our duty, first to know God, and then to worship him according to the termes of our ^c Common law, there must bee first a *scire facias*, and then a *feri facias*. Wee cannot doe the will of our heavenly Father, except we know it, and it is not sufficient to know it (as ^d Christ teacheth vs) except we doe it. The feare of the Lord is the beginning of wisdom, a good vnderstanding (saith our Prophet) haue they that ^e doe thereafter, Psalm. 111. 10. He that will commence Doctor in Israel, and be learned in Christs schoole, must *agere poenitentiam*, as the Latine translation runnes, Mat. 3. 2. It is not enough ^f *cogitare*, to thinke of amendment, as they who deferre repentance from day to day, ye must euen now be wise: neither is it enough *dicere* to speake of repentance, like hypocrites, who disfigure their faces, and looke soure, Mat. 6. 16. Neither is it enough *docere*, to teach other repentance, like *Iudas*, who was an instrument, for the sauing of other, and yet hanged himselfe. Hee that will not burne with the diuell, must of necessity turne to God, and this turning is a whole, not halfe a turne. ^g *Turne ye to me saith the Lord with all your heart, &c.* We haue heretofore played the fooles in abusing our soules, and bodies, & goods vnto the dishonour of God, iniuring of our neighbours, hurt of our selues. It is now time to bee wise, and to learne how to be deuout in pouring out our soules vnto God; continent, in gouerning our body toward our selues; iust, in disposing of our goods toward other.

Now the best way to bee learned, and to know our duty, is, to bee versed in Gods booke, whereof there be ^h two parts, his old Testament, and his new. The ground of the former is the Law, which sheweth our sinne, and containeth

^b *Laetantius institut. lib. 4. cap. 4.*

^c *Termes of law, Tit. scire facias,*

^d *Luk. 12. 47.*

^e *See notes vpon the 111. Psalm.*

^f *Michael de Hungaria, ser. 3. & Stella in Luk. 15. 7.*

^g *Isa. 2. 22.*

^h *See Basilicon Doron, pag. 7. 8.*

containeth iustice: the ground of the latter is the Gospell, which sheweth our Sauour, and containeth grace. The summe of the law is the decalogue, more largely dilated in the bookes of *Moses*, interpreted and applied in the Sermons of the *Prophets*, and illustrated by manifold examples of good and euil, in the stories of *Chronicles*, and *Kings*. But because no man is able perfectly to keep the whole law, or any part thereof; it pleased God of his infinite goodnesse and wisdom, to incarnate his onely Sonne in our nature, who (for the satisfaction of his iustice) might fulfil the course, and suffer the curse of the law for vs; that since we could not bee saued by doing, we might at least be saued by beleeuing. The *Gospels* of the foure Euangelists, historically relate the birth, life, death, resurrection, and ascension of Christ. The larger interpretation thereof is deliuered in the Apostles Canonickall *Epistles*; and the practice of the Primitiue Church, in their *Acts*; and the *Reuelation of Saint Iohn*, is a prophetic concerning the Church vniuersall vnto the worlds end. In the foure *Euangelists*, hee that hath eyes to see, may reade the text of the Gospell, intimating what Christ is in himselfe: in the *Acts*, *Epistles*, *Apocalypse*, as it were the Gospels golden glosse, vnfoldings more fully, what Christ is in his members. If any then haue a desire to *kisse the sonne*, and to learne how to bee subiect vnto the *bords and cords of his kingdome*: let him exactly search the Scriptures, for they witness of him? In the ceremonies and sacrifices of the law, you may finde him obscurely shadowed; in the Sermons and Sacraments of the Gospell, openly declared to be *the begotten sonne of God, and annointed King, set ouer his holy bill of Sion*.

¹ Iohn 5. 39.

* Strigollins.

Serue the Lord] Concerning the doing of our duty,
* two things are required

here more especially, { Feare, *serue the Lord in feare.*
Faith, *reioyce vnto him, and put*
your trust in him.

Faith

Faith is opposite to desperation, and feare to securitie.

¶ That we may not presume, wee must *serue God in feare*: that we may not despaire, *reioyce vnto him* in faith and hope. Feare may not bee without ioy, nor ioy without feare. Marke how cautionatly the spirit speakes here, *serue the Lord, but in feare*: *reioyce vnto* $\hat{\text{y}}$ Lord, but in *trembling*: lest happily we should assume too much vnto our selues, and so presumptuously sin, he doth admonish vs of one thing ^m twice. That wee may not be discouraged in seruing of God, hee would haue vs to *reioyce*, yet so that our ioy bee with *reuerence*. The deuout women who came to visit Christs sepulchre, were *filled with feare and great ioy*, Matth. 28. 8. and S. ⁿ *Paul* aduiseeth euery man, who *thinks he stands, to take heede lest he fall*: and to *work out their saluation with feare and trembling*; God abhorreth hypocrites, a people that honoureth him with their lips, but their p heart is farre from him: q his perfitt seruice requireth outward obeisance of the body, ioyned with inward obedience of the mind, as *Hierome* glosseth our text, the seruants of God ought to come in- to his courts, *cum tremore corporis, & timore animæ*, with a full hearts, and trembling hands, so r singing to the Lord in gladnes, that they may *reioyce in the Lord with reuerence*. This feare may not be seruile, but f filiall: as a father hee loueth vs, and therefore wee must as deare children honour him, obeying with a reuerend awe, whatsoeuer hee would haue vs either to suffer or doe. c *Miræ miscuit amorem cum timore, ac si diceret, timeate cum amore, & amate cum timore.*

The last obseruable point is *why*, because hereby yee shall escape Gods heauie curse, that falleth vpon such as resist his Christ, and obtaine that happy blessing, which is promised vnto such as put their trust in him. ⁿ Vnderstand then, O yee Kings, and be no longer obstinate, ye haue heretofore stood up against the Lord, & his anointed Sonne: but now *serue the Lord, and kisse his Sonne*. O yee Kings and Iudges of the earth, acknowledge that Christ

¹ Hierome.
Euthym.

^m Calvin.

ⁿ 1. Cor. 10. 12.

^o Philip. 2. 12.

^p Mark. 7. 6.

^q Placidus.

^r Psal. 81. 1. &
100. 1.

f Lirin.

Turrecremat.

c Bellarmine.

ⁿ Agellius.

Christ is the King of Kings, euen the Lord of all things, and Iudge of all men, able to make you his footstoole, as hauing the heathen for his inheritance, & the whole world for his possession; and holding a rodde of iron in his hand, to dash into peeces all such, as take counsell together against him. Hee is also readie to destroy you, for his wrath is kindled, and * God is a consuming fire. ⁊ The more fewel, the greater flame. Your offences make you the very fewell of his anger: and therefore ⁊ breake off your sinnes by righteousnesse, embrace the bonds of his authoritie, which you meant to breake, for his ⁊ yoke is easie: Cast not his cords away, for his burthen is light. Euen now while you are in the way, kick not against the Sonne, but kisse the Sonne, ^b that is, admit of his doctrine, & submit your selues to his discipline. Christ is the truth, and the way; that therefore ye may not perish from the right way, kisse him, and keepe his Commandements, as Hierome paraphraseth it pithely.

* Deut. 4. 24.

⁊ Placidus.

⁊ Dan. 4. 24.

* Matth. 11. 30.

^b See Hierome.
Stenhus.

Bucer.

Agellius in loc.
& Bellarm. de
verbo dei, lib. 2.
cap. 13.

* 1. Kings 19. 18

see Hierome in

Iob. 31. 27. &

in Hose. 13. 2.

* Gen. 45. 15.

* Ruth. 1. 9.

⁊ Psalm. 95. 6.

⁊ Matth. 28. 9.

⁊ Rom. 10. 15.

Kissing in old
time was vsed in
token of

Deuotion: for Idolaters are said to kisse their Idols, Hosea 13. 2. but Gods people refused to ^c kisse the mouth of Baal. From hence worshipping is in Latine called *Adoratio*.

Obedience: so Samuel kissed Saul, 1. Sam. 10. 1. and Aaron kissed Moses, Exod. 4. 27. and it is the manner of subiects at this day, to kisse the hands of their Kings.

Loue: so ^d Ioseph kissed his brethren: so ^e Naomi kissed her two daughters in law: so the good old father kissed his dissolute sonne, Luk. 15. 20.

All these kindes of kisses are due to Christ: in our deuotion it is our dutie to ^f fall downe before him, and with ^g Mary Magdalene to kisse his feete, yea the feete of ^h such, as bring the glad tydings of his Gospell. And

in

* If I beheld the sun when it shined, or the moon walking in brightness: & my heart hath been secretly enticed, or my mouth hath kissed my hand —

in our whole conuerſation, it is our dutie to giue vnto him (our King and Lord) the kiſſes of honor & homage, ſeruing him in feare, reioycing vnto him with reuerence. We muſt heartily kiſſe him in faith, and not hypocritically, like *Indas*, in faſhion only. Wherefore ¹ ſome tranſlations haue it thus, *adore pure*, worſhip him in truth and puritie, & cleaue to him, and embrace his word with as ¹ louing an affection, as they doe that kiſſe one another.

*m Atq; vni totos ipſi vos dedite, tota
Mente, animoq; velut dominum amplexamini, etq;
Figite amicitia puriſſima baſia ſancta.*

The Sonne came into the world to ^a reconcile vs vnto God his Father: hee came not to kill vs, hee came to kiſſe vs, and that (as ^h Church ſpeaks in her ^o loue-ſong) *with the kiſſes of his mouth*. His ſaying, *Come vnto me all ye that are wearie and laden, and I will eaſe you*, is a ^p ſweet kiſſe of his mouth. His ſaying, *I am not come to call the righteous vnto repentance, but ſinners*, is another ſweete kiſſe of his mouth. His ſaying, *God ſo loved the world, that he gaue his only begotten ſonne, that whoſoever beleueth in him, ſhould not periſh, but haue everlaſting life*, is another ſweete kiſſe of his mouth. It is ^q *verè ſuauiolum*, as being ſweeter then hony, *Pſal. 19. 10.* better then wine, *Cant. 1. 1.* As ^r concord is the coniunction of two ſoules; euen ſo kiſſing, which is a token of concord, is the coniunction of two bodies. Our bleſſed Sauour daily profeſſes and offers to kiſſe vs: if we then vnmanly deſpiſe the ^r riches of his goodneſſe, and obſtinately *periſh from the right way*; he ſhall one day ſpeake to vs in his wrath, and if his wrath be kindled, yea but a little, what a ^r fearefull thing will it be, to fall into the hands of the liuing God, which is a conſuming fire?

If any ſhall aſke, how ſhall I, which am a poore pilgrime on earth, aſcend and kiſſe my Sauour who dwelleth in heauen? Anſwere is made by *Danid* in the very next claue, *Bleſſed are all they, that put their truſt in him*:

¹ *Placidus.
Steubus.*

^k *Agellius.
1 Bellarmine.*

^m *Io. Ganeius.
Parafimus Theologus in loc.
1 Epheſ. 2. 16.*

^o *Cant. 1. 1.*

^p *Melanct. in loc.*

^q *Strigelius in loc.*

^r *Concordia duorum cordium, of-
culum duorum
corporum con-
iunctio. Io. a Je-
ſu-Maria, in*

Cant. 1.

^r *Rom. 2. 4.*

¹ *Heb. 10. 31.*

^a Strigellius.
Tileman.

him: as if hee should haue said, To ^a beleue in him, and to put our whole trust in him, is to kisse him.

In this proposition, as in all other, three points are to be considered, especially the } *Subiect*, all that trust in him.
Prædicat, blessed.
Copula, are.

^z Hierome.

^z Not they who trust in themselves, and their owne merits, or in Princes and their meanes, or in Saints and their mediations, or in Angels, or in any thing else, beside ⁷ Christ: only such are free from the tyrannous oppression of Satan and sin, who put their trust in him. He saith not, al they that beleue him, & assent barely to his promise: ^z but *omnes qui confidunt*, all they who confidently place their affiance in his mercies, and beleue in him, according to that of S. ^a Iohn the Baptist, *He that beleueth in him shall not be condemned: but he that beleeneth not, is condemned already, because hee beleueth not in the name of the only begotten sonne of God.* I finde that some Doctors among the ^b Iewes by him vnderstand God the Father: but ^c Christian interpreters vsually referre this vnto God the Sonne, making the coherence thus: *O kisse the Sonne, for blessed are all they that put their trust in him.* Heere then is a pregnant place to proue that iustification is by faith in Christ. See Melancthon, Bucer, Tileman in loc.

⁷ Acts 4. 12.

^z See Placidus.
Melancthon.
Bucer in loc.
^a Iob. 3. 18.

^b D. Kimchi.
apud Bucerum
in loc.
^c Placidus.
Caluin.
Genebrard.
Io. Gancius
in loc. Idem Bel-
larm. de verbo
dei, lib. 2. cap. 11

^d In loc.

There be three kinds of blessing: } *Externall*, as the gifts of the world.
Internall, as the gifts of grace.
Eternall, as the gifts of glorie.

Now, *bonorum omnium cumulus & summa*, saith ^d Augustine, belongeth vnto such as put their trust in the Lord. They haue the promises of the life present, and of that which is to come, 1. Tim. 4. 8. Mercie doth embrace them on euery side, Psal. 32. 11. Blessed in euery kinde of blessing, as reuerend Beza paraphrastically:

— *omnibus ô modis beatos*

illos, qui domino deoq; fidunt.

1. They be blessed in things of this world, blessed in

in

in^a their field, & blessed in their fold, blessed in the fruit of their cattell, and encrease of corne, blessed in their wiues, and blessed in their children, blessed in their going out, and blessed in their comming home: loe thus shall they be blessed who feare the Lord, P^sal. 128. 5. Or if God denie these blessings vnto them, it is for their^f good, and so they be blessed in their crosse, hauing (as Paul said) nothing, and yet possessing all things. 2. Cor. 6. 10.

2. Blessed in the gifts of grace, both illuminating and sauing, blessed with^a all spirituall blessing in heauenlie things in Christ, blessed in respect of

Vocation: ^h *Blessed are the eyes, which see the things that you see, and the eares which heare the things that you heare. Blessed are they, which are called to the Lambes Supper, Apocal. 19. 9.*

Their Iustification: ^l *Blessed are they, whose wickednes is forgiven, and whose sinnes are couered.*

Sanctification: ^k *Blessed is the man, that hath not walked in the counsell of the vngodly, &c. Blessed is the seruant, whom his master when he commeth shall finde doing his dutie. Blessed are the poore in spirit, blessed are the meeke, blessed are the mercifull, Matth. 5.*

3. Blessed in the gifts of glorie, ^m *Come ye blessed, inherit ye the kingdome, &c. n theirs is the kingdome of heauen.* It is now theirs in hope, hereafter it shall be theirs in hold. See notes vpon the Gospell on all Saints day.

^a *Dint. 28. 3.*

^f *Rom. 8. 28.*

^s *Ephes. 1. 3.*

^h *Matth. 13. 16.*
Luke 10. 23.

^l *Psal. 32. 1.*
Rom. 4. 7.

^k *Psal. 1. 1.*

^l *Matth. 24. 46.*

^m *Matth. 25. 34.*
ⁿ *Matth. 5. 3.*

H

P^sALM.

PSALME 57.

*Be mercifull vnto me, O God, be mercifull vnto me,
&c.*

o Melanct.
Caluine.
Tileman.

David in this hymne o prayeth, and praisth the Lord. First he prayeth vnto God, from the 1. verse to the 8, for deliuerace from his enemies tyrannie. Then, as conceiuing vndoubted hope thereof, he prepares himselfe to praise God in the rest, *O God my heart is fixed, my heart is fixed, I will sing and giue praise.*

Petition, *Be mercifull, &c.* enforced by his

Duty, for my soule trusteth in thee, &c.
Danger, as being persecuted

In his prayer 2. poynts are remarkable, to wit, a

Cruel enemies, my soule is among Lyons, ver. 4. 5.
By Cunning enemies, they haue laid a net for my feete, v. 7.

Repetition, in the 6. and 12. verses, as the burden of the song, *Set vp thy selfe, O God, above the heauens, and thy glorie above all the earth.*

o Tremellius.

Be mercifull vnto me, O God,] The title sheweth vs that David made this Psalme, when he fled from Saul into the Caue. The storie whereof is reported at large, 1. Sam. 24. and it is in brieffe this: *Saul persecuting David, sought him in the wildernes of Engedi, vpon the rocks, among the wilde goates: and being there in a Caue to cover his feete, David hauing him at his mercie, would not kil the Lords annointed, but only cut off the lap of his coate,*

to shew, that he could haue touched his skinne so well as his skir, and that he could haue made him (as it is in the prouerbe) shorter by the head, so well as curtall his robe. Which when *Saul* after perceiued, his heart relented for *Dauids* great kindnes, and he wept, acknowledging his fault, and taking an oath of *Dauid*, that hee should not destroy his seede: he ceased his persecuting for a time. *Dauid* in this distresse composed his hymne, the which is grounded vpon his faith, and his faith is groundd vpon Gods mercie and might. Gods mercie, *Be mercifull vnto me, O God, be mercifull*, as being so willing to defend thy children, as the hen is her chickens *under the shadow of her wings*. Gods might, *I will call vnto the most high God, euen vnto the God, that shall performe the cause I haue in hand, who shall send from heauen, to wit, his hand*, as *Psal. 144. 7.* or *his Angell*, as *Dan. 3. 28.* or, as it heere followeth, *his mercie and truth*, able to saue me from the reproofe of him, that would eate mee vp and deuoure my soule. * By supernaturall and extraordinarie miracles, so well as ordinarie meanes, able to deliuer his seruants as well with few as with many. So *Manasses* in his prayer buildeth all his comfort vpon Gods almightie power, and vnsearchable mercifull promise. So Christ in his absolute paterne of praying, aduifeth vs to call vpon God as *our father in heauen*, insinuating hereby, that God is willing to grant our requests, as being *our father*: and able, because *in heauen*. And according to these presidents, our holy Mother the Church of England begins her publike deuotion vnto God, *Almightie and most mercifull Father*. Able to heare, because *almightie*: willing to helpe, because *most mercifull*.

For my soule trusteth in thee] He desires to be heard in respect of his assured affiance in Gods almightie power and holy promise. * *The Lord is nigh vnto all them that call vpon him, euen all such as call vpon him faithfully*: * *Call vpon mee in the time of trouble, so will I heare thee*, &c. * *Blessed are all they, that put their trust in him*. And

H 2

therefore

* The like phrase
Psal. 138. and
Philip. 1. 6.

* *Mollerus.*
Tileman,
Caluine, opposing
heauen to ter-
rene meanes.
† *1. Sam. 14. 6.*
‡ *2. Chron. 24.*

11.

* *Psal. 145. 18.*

* *Psal. 50. 15.*

* *Psal. 2. 12.*

7 Euthym.
Agellius.
Genebrard.
2 Caluine.

2 D. Incognit.
Beza.

Buchanan.

b 1. Tim. 6. 17.

c Job. 31. 24.

d Prou 11. 4.

• Baruc. 3. 17. 19

f Prou. 18. 1. 16.

g 2. Sam. 16. 23.

h Job. 5. 13.

i. Cor. 3. 9.

i 1. Sam. 17. 45.

k Ierem. 17. 5.

l Psal. 146. 3.

m Psal. 20. 7.

therefore *Dauid* here challengeth (as it were) God vpon his word, saying, *Be mercifull vnto me, for my soule trusteth in thee.* The 7 repetition of *miserere*, sheweth his earnest affection and intention in praying, and the word 2 *soule*, that his hope for helpe was no flying conceit of his braine, but a full assurance setled in his heart. Lord I trust in 2 nothing else but in thee alone, for *under the shadow of thy wings shall be my refuge, untill this tyrannie be ouer past.* Some put their trust in b vncertaine riches, and say to the wedge of gold, c *thou art my confidence.* But d riches auaille not in the day of wrath: e hoarders vp of siluer and gold are come to naught, and gone downe to hell: O foole! this night will they fetch away thy soule from thee, Luk. 12. 20.

Other trust in their owne worth and holinesse, as the Pharisee (Luk. 18.) stood and prayed thus with himselfe, *O God I thanke thee, that I am not as other are, extortioners, vnjust, adulterers: I fast twice in thee weeke, I giue tithe of all that euer I possesse.* But f blessed is the man that feareth alway, for he that trusteth in his owne heart, is a foole.

Other trust in their politike counsell, as *Achitophel*, of whom it was said in those daies that his counsell was reputed g *as an oracle of God:* but the Lord h *catcheth the wise in their owne craftines, and the counsell of the wicked is made foolish.*

Other boast of their strength, and put their trust (as i *Goliath* did) in their sword and shield: but k *curst be the man that maketh flesh his arme, withdrawing his heart from the Lord.*

Other put their trust in Princes, and make the Kings Minion their mediatour. But, saith our l Prophet, O *put not your trust in Princes, nor in any child of man; for his breath goeth forth, and hee turneth againe to his earth, and then all his thoughts perish.*

Other put their trust in m Chariots, and other in horses: but *we will remember the name of the Lord our God, only*

only blessed is he, that hath the God of Iacob for his helpe, and whose hope is in the Lord his God, Psalm. 146. 4. and therefore be mercifull vnto me, O God. be mercifull vnto me, for in thee haue I put all my confidence. Mine other friends and forces besides thee, what are they but miserable comforters (as *Iob* speaks) if they bee compared with thee. ° Like as the chickens seeke to the henne for defence: so tūne I to the shadow of thy wings for my refuge. Lord my soule trusteth in thee now, so shall it euer, untill this euill be passed ouer. P For by the word *untill*, he meanes not, that when the storme was appeased, hee would then cease to trust in God; but that hee would both then and for euer depend vpon him, as long as hee hath any being, Psalm. 146. 1. So the word *untill* is vsed, 2 Sam. 6. 23. Michol the daughter of Saul had no child untill the day of her death. And Psalm 110. vers. 1. The Lord said vnto my Lord, sit thou on my right hand, *untill* I make thine enemies thy footstoole. Where the word *untill* (as I haue shewed vpon the place) notes not a piece of time, but a perpetuities. For Christ (after all his enemies are made his footstoole) shall euer sit at the right hand of God, as hauing a throne which endureth euer, and a kingdome without end.

Vnder the shadow of thy wings shall be my refuge [By this he doth vnderstand Gods safeguard, protection and providence. The metaphor is borrowed from the Hen, whose wings in three things especially resemble Gods high and holy hand ouer vs. 1. The wings of the Henne nourish and brood her chickens: euen so the Lord said vnto Hierusalem, ° How often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not. 2. The wings of the Hen serue to defend her chickens from a tempest and storme: so God is a refuge against the tempest, a shadow against the heate. 3. The wings of the Henne serue to protect her chickens from the kite that houereth ouer them, and would faine deuoure them: euen so God deli-

° Iob. 16. 2.

° Tileman.
Bellarmine.

P D. Incognitus.
Wilcox.

¶ Heb. 1. 18.

¶ Luke 1. 33.

¶ Entbym.
Bellarmine.

¶ Bonanens.
Mollerus.

° Math. 23. 37.

¶ Esay 25. 4.

¹ Psal. 91. 3.

² Augustine.

Hierome.

Arnobius.

^a Geneva gloss.

Wilcox.

^b Calvin.

^c Psal. 30. 5.

^d 1. Cor. 10. 13.

^e Apud Tileman
in loc.

^f Job. 5. 7.

^g Job. 14. 7.

^h Bernard.

ⁱ Psal. 34. 18.

^k Rom. 8. 18.

^l Idem Strigel-
ius in loc.

uereth his children from the ¹ snare of the hunter, ² that is, from the subtil tentations of the diuell, who walketh about seeking whom hee may deuoure, 1. Pet. 5. 8. The Lord hideth all his vnder the shadow of his wings, Psal. 17. 8. and so *capa-pe*, they shall be safe vnder his feathers; his faithfulness shall bee their shield, and his truth their buckler, Psal. 91. 4.

Vntill this tyrannie be ouer past] He cōpareth his affliction & calamity to a ^a storme that cometh & goeth: as it is not alway ^b faire weather with vs in this life, so not alway foule; ^c Heauinesse may cōtinue for a night, but ioy commeth in the morning. ^d God is faithful, who will not suffer his children to be tempted aboue their ability, but will euen giue the issue with the temptation. ^e *Asbanasius* said of *Iulian*, furiously raging against the Lords annointed, *nubecula est, cito transibit*. Man is borne to ^f labour and ^g dolour, to trauaile and trouble. To labour in his ^h actions, to dolour in his passions. And so ⁱ great are the troubles of the righteous, but the Lord deliuereth him out of all. If wee put our trust in him, and cast all our care vpon him, hee will in his good time bring it to passe, that all our afflictions shall ouer passe: hee will either take them from vs, or vs from them, and then wee shall assuredly know, that the troubles of this life present are not ^k worthie of the glorie, which in the life to come shall bee shewed vnto vs. For as the globe of the earth, which improperly for his shew of bignesse we terme the world; and is, after the Mathematicians account, many thousand miles in compasse, yet being compared vnto the greatnes of the starrie skies circumference, is but a center or little pricke: so the trauaile and affliction in this life temporall, in respect of the ioyes eternall in the world to come, beare not any proportion, but are to bee reputed (in comparision) a very nothing, as a darke cloud that commeth and goeth in a moment.

This (es ^l *Melancthon* here notably) requires rather an application, then an explication or large Commentarie.

Blessed

Blessed is that man, who can in al his affliction and trouble say with our Prophet, *O God be mercifull vnto me, for my soule trusteth in thee, & vnder the shadow of thy wings shall be my refuge, till this tyrannie be ouer past.* Happie man is he, who can in the middest of his crosses and losses affirme truly with holy ^m *Iob, The Lord giueth, and the Lord taketh away, blessed bee the name of the Lord,* ⁿ *though he slay me, yet will I trust in him,* ^o *as hee maketh the wound, so will he binde it vp, he smiteth, and his hands make whole.* Happie man is he, who can in the houre of tentation hide himselfe with the Church in the p holes of the rocke, that is, in the wounds of Christ, our rocke and refuge, in the time of trouble.

^m *Iob. 1. 21.*

ⁿ *Iob. 13. 15.*

^o *Iob. 5. 18.*

^p *Cant. 2. 14.*

Yea, but where dwelleth our blessed Sauour, how shall I finde him? Vnto this question himselfe answered, *Ioh. 1. 39. Come and see.* The Church is his house, there he dwelleth, and there you may finde him alwaies at home, not in his mothers armes, or on a wooden Crucifix; but in his holy word and Sacraments. *Natus est Christus de virgine, nunquid semper nascitur?* saith *Augustine*, Hee was once borne of the Virgine, shall hee be borne still of her? Hee did once sucke her breasts, is hee still an infant and a sucking-babe? Once he did hang on the Crosse, doth he still hang on it? *hac transferunt*, these things are past and gone. But seeke him in his word, for that witnesseth of him; and in his Sacraments, for they represent liuely both his blood and bodie. His word is an audible Sacrament, and his Sacraments are visible words. So long as the Church had golden Teachers, she needed no wooden Images: but when once golden Priests degenerated into wooden, then both wooden and golden Images crept in. If the Queene of Sheba condemned the men of Christs age, much more the men of our time, liuing in the Church of England. She was a Queene, we subiects: she left her kingdome and countrey, wee (God be praised) sit vnder our owne vines in our owne soyle: she came from the furthest part of the

^q *Heb. 3. 8. See Cyril & Maldonat. in Ioan. 1. 39*
^r *Psal. 135. 21.*

^c *Matth. 12. 42.*

^r 1 Kings 10.1.

^u John 7.46.

^x Mark 7.37.

^y Matth. 11.5.

^z Lucianus in
Scytba.

^a Habacuc. 2.4.

world, wee haue Christ among vs: she was moued only with his^r fame, we both heare Christ in his word, and see him in his Sacraments: she coming to Salomon brought presents, wee comming to Christ may receiue rewards: she came to behold Salomon a meere man, wee may behold Christ God and man, *a greater then Salomon: greater in wisdom, for ^u neuer any man spake as he did: greater in might and mercie, for neuer any man did as he did, hee did all things ^x well, y hee made the deafe to heare, the dumbe to speake, the blinde to see, the lame to goe, he cured the sick, and raised the dead, and that is more then euer King Salomon did. Greater in maiestie, for Salomon in all his royaltie was nothing else but a type of this our King of glorie. So that if we doe not come to him in our tentations and troubles, inuiting vs freely, fully, Come all ye that labour and are laden, and I will ease you: the Queene of the South assuredly shall arise in iudgement against vs, and by her example condemne vs.*

When ^z *Toxaris* saw his countriman *Anacharsis* in Athens, he said vnto him, I will at once shew thee all the wonders of Greece, *Viso Solone, vidisti omnia*, in seeing *Solon*, thou seest all, euen *Athens* it selfe, and the whole glorie of the *Greeks*. In like manner I may tell a Christian: Hast thou faith, and assured trust in the Lord? then thou hast more then the wonders of Greece; vpon the poynt, all the wonderfull gifts of grace: for faith is a mother vertue from which all other spring, and without which our best actions are no better then sinne, *Rom. 14. 23*. Wherefore let vs alway labour for faith, as for life, because ^a *the iust man lineth by his faith: his soule trusteth in the Lord, and vnder the shadow of his wings shall be his refuge, till all the tyrannie, both of Satan and sinne, death and hell, is ouer past.*

My soule] That is, my life, body, person, as the word *soule* is oft vsed elsewhere, namely *Genes. 14. 21. Numb. 3. 1. 40. Ioh. 10. 32. 1. Sam. 22. 23.*

Among Lyons] An vnregenerate man, hauing Gods image

image defaced in him, is but a little better then a very vermine. ^b *Anaritia feruet alienarum apum violentus e-reptor? similem lupo dixeris: ferox atque inquietus linguam litigijs exercet? Cani comparabilis. Insidiator occultus surripuisse fraudibus gaudet? vulpeculis exaequetur. Ira intemperans fremis? leonis animum gestare credatur. Pavidus ac fugax non metnenda formidat? cernis similis habeatur. Segnis ac stupidus torpet? asinum vinit. Lenis ac inconstans studia permutat? nil ab anibus differt. Fœdis immundisq; libidinibus immergitur? sordida suis voluptate detinetur. Ita fit, vt qui probitate deserta homo esse desierit, cum in diuinam conditionem transire non possit, vertatur in belluam.* To this purpose, ^c *Carolus Bonillus* excellently, *Humana sub cute plurima latent fera.* The Scripture saith as much in calling a subtill dissembler foxe, *Goe tell that foxe,* said Christ of Herod, Luk. 13. 32. in calling a soule-murthering false prophet, ^a *a rauening wolfe:* in calling a vaine man, ^a *a wilde asse colt:* in calling a voluptuous man, giuen ouer to worke al vncleanes euen with greedinesse, ^a *a sow wallowing in the mire:* in calling a proud man in honour, that vnderstands not how to vse the good things he hath, ^a *a brute that perisheth,* as ^b *horse and mule without vnderstanding.* So David here termes *the children of men, which are set on fire to doe mischiefe, whelpes of lyons: My soule is among lyons.* O God be mercifull vnto me, for my soule is persecuted by such enemies as abound with a great deale of might and malice. Might, as being *lyons*, that is, hardie & haughtie, *Lebaim of leb*, that is, heart, courage. So *lyons* are mentioned in holy Scripture for stoutnes: 2. Sam. 17. 10. *He that is valiant, whose heart is as the heart of a lyon:* and for boldnesse, Prou. 28. 1. *The righteous are bold as a lion.* And my foes haue great furie so well as force, being set on fire, raging them selues, and ⁱ inflaming other also with anger and enuie, meere *bontefeus*. ^k So that if I should escape the iawes of lyons, which hurt at hand; yet I may fall into their black mouthes, whose teeth and tongue like launces

^b Boethius de consolat. Philo-
sophia lib. 4.
prosa. 3.

^c Dialog. de im-
mortalit. anime.

^d Matth. 7. 13.
^e Job. 11. 12.

^f 2. Pet. 2. 23.

^g Psal. 49. 10.
^h Psal. 32. 10.

ⁱ Ardeliones
aulici:
Tremet.
^k See Bellar. &
Agell. in loc.

¹ Bucer.
Tilenman.
Rob. Stephanns.

^m Prou. 25. 18.

ⁿ Bernard. serm.
24. in Cant.

^o Psal. 140. 3.

^p Nat. hist. lib.
11. cap. 37.

^q Prou. 30. 14.

^r Euthym.
Caluine.
^s Bellarmine.
Agellius.
^t Psal. 11. 2.

^u Psal. 124. 6.

^x Psal. 35. 8.

launces and arrowes hit and wound a farre off. By¹ these fierie fellowes hee doth vnderstand backbiting Slanderers and Sycophants in the Court of *Saul*, accusing him of treason and disloyaltie. For so himselfe complaineth, 1. Sam. 24. 10. *Wherefore givest thou an eare to mens words who say, Behold, David seeketh euill against thee?*

^m Salomon saith, *A man that beares false witness against his neighbour, is like an hammer and a sword, and a sharpe arrow.* Nay, the detracting tongue hurts a great deale more the either sword or arrow. For a sword that makes a bigge wound cannot hurt farre off, and an arrow that hurteth farre off, vsually makes no bigge wound: but the lewd tongue cuts deeper then any sharpe sword, and flieth faster and further then any swift arrow. The dagger at one blow, the dart at one shoote kills not many: but the slanderer in telling one tale, may murther at one time three, to wit, himselfe, the partie to whom, and the partie of whom hee telleth it. ⁿ *Unus est qui loquitur, & unum tantum verbum profert, & tamen illud unum verbum, vno momento multitudinis audientium dum aures inficit, animas interficit.* The wicked (saith our ^o Prophet) haue sharpened their tongues like a serpent, and the tongue of a serpent (as ^p *Plinie* telleth vs) is trifolca, three edged.

They haue laid a net for my feete] As the foes of *David* were cruell, a ^q generation whose teex are swords, and iawes are kniues to deuoure Gods afflicted people: ^r so likewise craftie, *laying snares for his feete*, thinking to catch him in a pit-fall, as a bird, or as a beast in a ginne. The ^s wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoote at them which are vpight in heart; that which they cannot effect by power, they will attempt by policie. But the ^t snare is broke, the ^u net, which they laid priuilie, caught themselves, and they who digged the pit, are fallen into the midst of it themselves. And here wee may behold Gods infinite iustice, who neuer leaues the deedes of charitie,

charitie, nor the debts of cruelty vnſatisfied. As ¹ *Gideon* ſlew ſeuentie Elders of Succoth with vnmeaſurable torments: euen ſo were his owne ſeuentie ſonnes, all but one, murdered by his baſtard *Abimelec*. So the wicked ² Egyptians (hauiug cauſed ſome male-children of the Hebrewes to be ſlaine, and other of them to be caſt into the water and drowned) were rewarded by God in the like meaſure, deſtroying their owne ^a fiſt borne by his Angell, and drowning their King and his hoſte in the red ſea, *Exod. 14*. So ^b *Haman* was hanged vpon the ſame gallows he ſet vp for *Mordacai*, ^c *Baiaxes* the fiſt, who purpoſed in the pride of his heart, if he ſhould conquer *Tamberlane*, to carrie him in an iron cage thorough his kingdome; was himſelfe ſerued in the ſame kinde by victorious *Tamberlane*. The Tyrant ^d *Maxentius* was ouerthrowne in the ſame bridge, which he craftily built as a ſnare for the deſtruction of *Conſtantine*; and ſo his ^e miſchiefe fell vpon his owne head, and his wickedneſſe vpon his owne pate. ^f *Alexander* the ſixth was poiſoned at ſupper with the very ſame wine, which hee had prepared as a deadly draught for his familiar friend Cardinall *Adrianus*: It is ſaid in the ſtorie, that it happened by his ſeruants improvidence, who miſtook the bottles; and yet doubtleſſe by Gods all-ſeeing providence, who caſteth his enemies into the ſame pit they digged for other.

Myſtically this Hymne may be conſtrued of ^g Chriſt, who was ^h in the daies of his fleſh aſſaulted by the tyrannie both of temporall and ſpirituall enemies. His temporall enemies, ⁱ *Herod* and *Pontius Pilate*, with the Gentiles and people of *Iſrael*, furioſly raged, and tooke counſell together againſt him. The chiefe Priests and Princes were (ſaith ^k *Hierome*) like *lyons*, and the people like the *whelps of lyons*, all of them in a readineſſe to deuoure his ſoule. The Rulers laid a net for his feete in their ^l captious interrogatories, asking, *Mat. 22. 17. Is it lawfull that tribute be giuen vnto Ceſar, or no?* And *Ioh. 8. 5.* whether

¹ *Iudges 8.*² *Exod. 1.*^a *Exod. 12.*^b *Eſter 7. 10.*^c *Knolles in his liſe.*^d *Euseb. hiſt. lib. 9. cap. 9.*^e *Pſal. 7. 17.*^f *Pet. Bembus hiſt. Venet. lib. 6. Idem Pontianus de prudent. lib. 4. cap. 16.*^g *Hieromes Auguſtine. D. Incognitus. Lorinus.*^h *Heb. 5. 7.*ⁱ *Acts 4. 27.*^k *In loc.*^l *Turrociamat. Lorinus in loc.*

^m Augustine.

ⁿ Acts 1.24.

^o Heb. 5.7.

^p Matth. 16.39.

^q Hierome.

^r In loc.

^s See notes vpon
Gospell 10. Sun.
after Trinit.

^t August. in loc.
consule Lorin. in
loc.

whether the woman taken in the very act of adulterie, should be stoned to death, or no? The people were set on fire, when as they raged against him, and their teeth and tongues were speares and swords, in ^m crying, Crucifie him, crucifie him. His spirituall enemies also sought how to swallow him vp, his soule was among Lyons all the daies of his life, at the houre of his death especially. The diuell in tempting and troubling him, had laid a snare for his feet; and death, in digging a pit for him, had thought to denounce him. As *Danid* was in the caue, so Christ the sonne of *Danid* was in the graue. But it was ⁿ impossible y^e the Lord of life should be holden of Death, or that his flesh should see corruption, he therefore rose againe from the dead on this day, setting himselfe above the heauens, and his glorie above all the earth. In his anguish and agonie he did ^o offer vp prayers and supplications, with strong crying and teares vnto him that was able to saue him from death, saying, *P O my Father, if it be possible, let this cup passe from me: neuerthelesse not as I will, but as thou wilt.* And so Christ here called vpon his Father, *O God be mercifull vnto me. &c.* But he speakes as man, & in the person of men, *q Vnus homo dicit, sed vnus pro multis.* And *S. ^r Augustine* sweetly, *Quicumque patre miseretur tui, in te clamat miserere mei:* Christ, according to his ^t *Thelless* and naturall will, abhorred and feared death, and therefore said, *O God be mercifull vnto me:* but according to his *bouleless* and rationall will, he yeelded himselfe voluntarily to his persecutors, and said, *Vnder the shadow of thy wings shall be my refuge, till this euill is ouer past.* And *Psalme. 16.9.* (as *S. Peter* applieth it, *Acts 2.25.*) *I beheld God alway before me, for he is at my right hand, that I shall not fall.* Wherefore such as affirme that hee suffered the pangs of desperation, and the very paines of the damned in hell, erre foully, not vnderstanding the Scriptures. He saith here, *verf. 5.* according to the vulgar Latine, *Dormini conturbatus,* he was indeed grieuously troubled in his soule; yet so that he slept, *tam placatus erat iste turbatus,*

batus, ut quando vellet dormiret. He feared his enemies tyrannie, *secundum propassionem*, (as ^a Lombard acutely) *non secundum passionem*. Or, to speake in the words of ^x Bernard, he was *turbatus*, moued, but not *perturbatus*, remoued from his trust in God, and resolution to worke our good. And therefore ^y he said in another Psalm, *I will lay me downe in peace, and take my rest*, as hauing ^z power to lay downe my life, and power to take it vp again. For as he dyed when he would, euen so when he would he did arise from the dead, *setting himselfe aboue the heauens, and his glorie aboue all the earth.*

According to this exposition, our Church allotted this Hymne to be read on this holy-day: for in Christs resurrection all his enemies tyrannie was ouerpast; in his resurrection his ^a glorie (which heretofore was obscure) *did appeare aboue all the earth*; in his resurrection he did *awake right early*, so the text, *in the ^b morning early when it was ^c darke*; in his resurrection his *lute and harpe did awake*, that is, his flesh arose from the bed of his graue. ^d The strings of an Harpe are touched and sound vpward especially, but the strings of a Lute from below: Christs humane nature then in working diuine miracles, which are from aboue, was like the *Harpe*; but in suffering our infirmities here below, like a *Lute*. The Harpe did sound, when he made the blinde to see, the deafe to heare, the lame to goe, &c. but the Lute did sound, when he was a thirst, hungrie, naked, whipped, when he cryed, when he dyed, when he was buffeted, and when hee was buried. After his resurrection, all the miracles he did out of his power, and all the miseries hee suffered out of his infirmitie, were by the blessed Apostles, instruments of his glorie, preached first *among the people*, then *among all nations*, euery where singing, that *the greatnes of his mercie reacheth vnto the heauens, and his truth vnto the cloudes.*

This also may bee construed of the ^e Church, and that both in respect of her spirituall enemies and temporall.

As

^a Sens. lib. 3.
dist. 15.

^x Epist. 19.

^y Hierom. in loc.
^z Job. 10. 18.

^a Turrecrmat.

^b Luke 24. 1.
^c Job. 20. 1.

^d Augustine.
Hierome.
Lorinus.

^e Mollerus.
Strigellius.

^c Nyssen apud
Lorin. in loc.

^e Heb. 11. 36.

^h Ser. 33. super
Cant.

As for her ghostly foes, the diuel is a *roaring lyon*, 1. Pet. 5. 8. and our sinnes are the *whelpes of lyons*, readie to deuoure vs. And concerning outward enemies, the Church in this world is like *Daniel* in the lions denne, or as the sucking childe playing vpon the hole of the Aspe, Esay 11. 8. she hath here no visible power or outward helpe to flie to for succour, all her trust is in the Lord, *under the shadow of his wings is her refuge, till this euill is ouer-past*. In old time Gods people were & tried by mockings and scourgings, by bands, and prisonment, they were stoned, hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in wildernes, and mountaines, and canes of the earth, clothed in sheep-skins, and in goates-skinnes, being destitute, afflicted, and sermented, of whom the world was not worshie. Since Christ, it is well obserued by ^h Bernard of the Churches affliction, *Amara primum in nece martyrum, amarior post in conflictu hereticorum, amarissima nunc in moribus domesticorum: Hos non fugare, non fugere potest, ita inualuerunt & multiplicati sunt super numerum*. Her oppression in the beginning was great by the persecution of tyrants, afterward greater by the conflict of heretikes, but now greatest of all by the dangerous positions and practises of Anti-christs in the kingdome of poperie, whose very Masses are sometime for massacres, and their sacred sacrifices offerings of blood. And surely (beloued) if the Church had not any other enemies, but onely these monstrous Anti-christs of Rome, yet she might truly complaine with our Prophet here, *my soule is among lyons*. Eleuen Popes had that name, whereof all (excepting two or three) were roring lyons in their buls, and rauening lyons in seeking after their pray. *Leo* the tenth so pillied and polled the goodly nation of *Germany* with impardonable Pardons and mercilesse Indulgences, as that his insupportable crueltie gaue the first occasion of the reformation of religion in that Countrey. The foes of *Dauid* are said here to *lay a net for his feete, and to digge a pit*

pit before him: and what are the Papiſts intricate diſtincti-
ons of Schooles, and *Machiaveliſmes* of State; but
ſnares and nets to catch our bodies and ſoules, and ſo
greedily to ſwallow vs up, as *Saul* here would haue done
to *Danid*. Theſe Scribes and Pharifies haue ſo great a
ſwallow, that they deuoure not only ſome few widowes
houſes, as the *i* Pharifies among the Iewes in old time:
but alſo whole villages and townes, as *k* *Aderindoll* and
Cabriers in the Countie of *Prouince*, yea whole ſhires
and countries in *Neatherland*: yea their intent was anno
1588. to deuoure this whole kingdome of *England* with
an innuincible (ſondly ſo called) *Armado*. The foes of
Danid had teeth as ſpeares, and tongues as ſwords: and are
not the tongues of Papiſts answerable, who reſerne the
ſincere profeſſion of the Goſpell *Hereſie*, *Turciſme*, *Pa-
ganisme*, *Diabolisme*, *i* farre exceeding the ſetting vp of
Beel, *Baal*, & *Belzebub*, and all the Diuels in hell: *m* affir-
ming in their letters and libels, that our Church hath no
faith, but fancie: no hope, but preſumption: no charitie,
but luſt: no God, but an Idoll. The foes of *Danid* were
ſet on fire: and who greater incendiaries then the Pa-
piſts? Their chiefe Logicke in their conference was a
fagot for the heretike, delighting ſo much in fire worke,
that they burned Gods people by y dozen, as at *o* *Strat-
ford the Bow neere London*; and bound them in chaines
by the ſcore, as at *p* *Colcheſter* in the bloodie daies of
Queene *Mary*. Nay, their intent was on the fifth of *No-
uember* in the yeere 1605. to burne, and that at one fire
by the hundreds, and thoſe not the meaneſt of the peo-
ple, but the very principals of our Church & Common-
wealth, euen the moſt meeke King himſelfe, together
with his noble confort, and all their royall iſſue. This
Powder-plot was ſo tranſcendent in villanie, that I may
well vſe the words of *q* *Moses*: *Aske of the daies of old,*
that haue been before you, ſince the day that God created
man on earth, and enquire from the one end of beauen to
*the other, if there came to paſſe ſuch a thing as this, or whe-
ther*

i *Matth. 23. 14.*
k *Fox Martyr.*
fol. 859. ſee the
perſecutions of
Angronge apud
cundem fol. 871.

i *Sir Tho. Moore*
preface to his
conſutation of
Tyndals answer
among the works
of Moore, fol. 340
m *D. Carier let.*
to the King,
pag. 47.

o *Fox Mart.*
fol. 1718.
p *Jdem ibid.*
fol. 1389.

q *Deut. 4. 32.*

^c Habacuc. 1. 5.

^c Exech. 24. 2.

ther any such like thing hath been heard? And answer may be giuen out of the 19. chapter of Iudges, at the 30. verse, *There was no such thing done or seene, since the time that the childre of Israel came vp from the land of Egypt, vnto this day.* The like was neuer done, nor heard of in Israel, northor throughout the world, since the beginning. To speake with ^c Habacuc: *Behold a worke wrought in your daies, you will not beleeme it, when it shall be told you.* Shall I call it a worke done? no beloued (as a reuerend father of our Church) it was the worke of the Lord, that it was not done. The snare was broken, and wee deliuered, and they fell into the pit who digged it for vs. A worke of so great might and mercie, that it ought to be had in a perpetuall remembrance. ^c Sonne of man, write thee the name of the day, euen of the same day; for the King of Babel set himselfe against Hierusalem this same day. The fifth of Nouember is the day, wherein we were deliuered from the Babylonish and Romish tyrannie, let vs be glad and reioyce therein, and sing as David in the second part of this Hymne, *O God my heart is fixed, my heart is fixed, I will sing and giue praise, &c.*

PSALM.

PSALME III.

*I will giue thanks vnto the Lord with my whole heart,
secretly among the faithfull, and in the congrega-
tion.*

THis Hymne
may be par-
ted into three
portions:

1. A protestation of King David in the first verse, that hee will in his owne person (hereby giuing all his subiects a good example) praise the Lord, *I will giue thanks*; and that not ^u hypocritically with his mouth and lips only, but *with my heart*; and that not with a ^x diuided heart, or a peece, but with my *whole heart*; and that both in the *secret assemblies of the faithfull*, and in the publique *congregation*.
y Or I will giue thanks *secretlie* for the satisfaction of mine owne conscience, and *in the congregation* openly, for the further edification of my brethren.

2. An enumeration of Gods admirable blessings, conferred vpon the whole world in general. Vpon his Church in more particular, as the ^z ground and matter of his praise, from the second verse to the tenth, *The workes of the Lord are great*, his workes of creation, and workes of redemption are *worthie to be praised and had in honour*. His workes of creation, ^a as the making of all things of nothing, and the

^t Mollerus.

^u Tileman.

Caluine.

Agellius.

^x Hosea 10.2.

^y Bellarmine.

^z Caluine.

^a Strigelius.

Turnecremat.

^b Bucer.

^c 1. Cor. 5. 7.

^d 1. Cor. 10. 3.

^e Agellius.
Bellarmine.

^f Wilcox.

^g See notes on
89. Psalm, &
sermon on Gun-
powder treason
day.

^h In Psalm. { 113
118
145

preserving of the same frō the be-
ginning in a most excellent beau-
tie. His workes of redemption, as
Christs incarnation, passion, resur-
rection, ascension; all which our
mercifull and gracious Lord hath
so done, that they ought to be had in
remembrance. Here then obserue
the reason, why the Church allot-
ted this Hymne to be read on Ea-
ster day: the redemption of Israel
out of Egypt, is a plaine ^b figure of
our deliuerance by Christ, out of
the hands of all our spirituall ene-
mies; and their ^c *Passē-ouer* and
^d *Manna* (which is implied heere,
vers. 5) is a type of our spirituall ea-
ting and drinking at the Lords ta-
ble, which is enioyned vs at *Easter*,
aboue al other times in the yeere.

^f Propounded, *The*
fearē of § Lord
is the beginning
of wisdomē.

^g Rule. ^e Expounded, *A*
good understand-
ing haue all
they, that doe
thereafter.

^f Reason, *The praise of*
it endureth for ener.

3. A conclu-
sion at § 10.
verse, con-
taining a

Concerning the two former parts, I haue written
§ heretofore much, and I shall haue iust occasion ^b here-
after also to say more. My purpose for the present is to
begin at the Psalmes end, *The fearē of the Lord is the be-*
ginning of wisdomē, &c. The which Epiphonema con-
cludes the Prophets whole discourse, touching the praise
of

of God: as if he should haue said, seeing *the works of the Lord* are so great, so worthe to be praised and had in honour, so marueilous and memorable, that they deserue the seeking out, ⁱ seeing his name is so reuerend and holy; doubtlesse the feare of the Lord is the beginning of wisdom, and the praise of it endureth for ever.

^k To feare God is to belecue in him, to loue him, to put our trust in him, to giue him thanks, and in all our actions and passions to bee ruled according to his holie lawes. In a word, to feare God (as the ^l wise man teacheth) is our *whole dutie*, concerning offices of pietie toward God, & pitie toward our neighbors. For the word *beginning*, signifieth here not onely *principium*, but also *in principium*: not only *primum*, but also *primarium*: not only the first in time, but also the first in honour and dignitie. For as *Dauid* here calleth it *the beginning of wisdom*: so *Salomon*, Ecclesiastes 12. 13. *the end of all*. The feare of the Lord is indeede the first alphabet of wisdom, the beginning, as it were the ⁿ begetting, or (as ^o Iesus the sonne of Syrach termeth it) *the roote of wisdom*. ^p But that is not all, it is not onely an introduction to wisdom, but wisdom it selfe, Iob. 28. 28. *The feare of the Lord is wisdom, and to depart from euill is vnderstanding*. It is deepe wisdom (saith our English paraphrast in meter) yea *the perfection and fulnes of wisdom*, Ecclesiasticus 1. 20. ^q As then in the vulgar Latine, Ecclesiasticus 1. 1. 3. *hony*, which is the chiefe of sweete things, is called *initium dulcoris*, the beginning of sweetness: euen so Gods feare (which vpon the point is *summa summarum*, as it were the summe totall of all holie knowledge) is termed *initium sapientia*, the beginning of wisdom.

This assertion, in worldly mens vnderstanding, is a grand *paradox*: for they repute the preaching of Christianitie *foolishnes*, and the professors of the same, *fooles*, 1. Cor. 4. 10. *We are fooles for Christs sake*. Loe, say the wicked of the godly, Wisdom 5. 5. *We thought their*

ⁱ Arnobius.
Mollerus.

^k Melancthon.

^l Ecclesiastes. 12.
13.

^m Agellius.
Idem Caluin, &
Genebrard.

^o Ecclesiasticus 1.
24.

^p Melancthon.
Caluine.
Bellarmine.

^q Genebrard.

^r 1. Cor. 1. 18.

^c Prou. 1.22.

^z Origine.
Iansenius.
Maldonat.
^u Theophylact.
Marlorat.

^x Hall in his
Chron.
Idem Fox Mar-
tyr. fol. 976.

^y Jerem. 4.2.

^z Vide Bellarm.
de ascensione
mentis in deum
per scalas creat.
grad. 1.2.8.

^a 1. Pet. 2.9.

^b De vera sa-
pientia, cap. 1.
^c Rom. 1.21.

life, madnes, accounting them rather mad men, then sad men. But the spirit of truth here proclaimeth on the contrarie, *that all worldlings are blindlings, and that none wicked are wise.* To such as haue not the feare of God before their eyes, it is expressely said by ^f Wisdome it selfe, *O ye foolish, how long will ye loue foolishnes, and hate knowledge?*

It is objected out of S. Luke, chap. 16. vers. 8. that *the children of this world are wiser then the children of light.* Answer is made by the ^e Doctors vpon the place, that Christ accounts them not wiser absolutely, but only *secundum quid*: they be wiser in their generation, ^u that is, in things appertaining to this life present, but not in the businesse of regeneration, in things belonging to that other life which is to come. For (as ^x one said of Sir Thomas More) that he was *either a foolish wise man, or a wise foolish man*: euen so the children of this world are wise men in foolish things, and foolish men in wise things. They be not *in genere*, wise, but *in genere suo*, wise to doe euill (as the ^y Prophet speaks), but to doe well they haue no knowledge.

Atheists, acknowledging no God, are very fooles: Psal. 14. *The foole said in his heart, there is no God.* If this Ignoramus had so much braine as brow, the ^z bookes of the Creatures and Conscience would informe his vnderstanding, that the great world without him, and the little world within him, are nothing else (as it were) but God expressed.

The *Gentiles*, adoring many gods, are very fooles, before Christ (the Sunne of righteousness) calles them out of ^a darknesse into marueilous light, *a blind and a foolish nation*, Deut. 32. 21. Euen the seuen wise men of Greece (saith ^b Laëtantius) had no good vnderstanding, because none but fooles accounted them wise. Nay, S. ^c Paul giues this iudgement of all Heathen Philosophers, that they were *vaine in their imaginations, and that while they professed themselves to be wise, they became fooles.* In this re-
spect

spect^d *Cicero* had iust cause to complaine, *O me nunquam sapientem!*

^d *Epist. ad Oflanium.*

The superstitious Idolaters, and mingle manglers in religion, who worship the true God falsely, not according to his word, but according to their owne will, are very fooles. So *Paul* called his *Galathians*, who ioyned the Ceremonies of *Moses* vnto the Gospell of Christ, as necessarie to saluation: *O^e foolish Galathians, who hath bewitched you, that ye should not obey the truth? are ye so foolish, that after ye haue begun in the spirit, you will end in the flesh?*

^e *Galat. 3. 1. 3.*

Carnall Gospellers and hypocrites, who professe they know God in their words, and yet deny him in their^f workes, are very fooles. *Their prayers are sacrifices of fooles*, Ecclesiastes 4. 17. Their disputations about religion, are *foolish questions*, Tit. 3. 9. all their generation are *fooles and blinde*, Matth. 23. 17. As for example, the slow-backe neglecting the workes of his vocation, and liuing in idlenesse, (though he heares neuer so many sermons vpon the working daies) in the iudgement of the wisest is a very foole: Ecclesiastes 4. 5. *The foole foldeth his hands, and eateth vp his owne flesh*. So, whosoeuer is vngratefull vnto the Lord (which is the Father of mercies, and God of all grace) for his manifold blessings, is a very foole: *8 Doe ye so reward the Lord, O yee foolish and vnwise people? the ox knoweth his owner, and the asse his masters cribbe: but Israel hath not knowne, my people hath not vnderstood*, Esay. 1. 3.

^f *Tit. 1. 16.*

^g *Deut. 32. 6.*

So the couetous wretch (who though he boast of his faith and hope,^h *sacrificeth vnto his net*, and faith in his heart to the wedge of gold, ⁱ *thou art my confidence*) is a very foole. ^k *Nabal* is his name, and *sollie* is with him, a blinde foole, like ^l *Samson* in the mill, hee grindes for other, but eats not of the fruites of his labour himselfe, the which is termed by *Salomon*, an *euill sicknesse, and a vanitie*, Ecclesiastes 6. 2.

^k *Hibacuc. 1. 16.*

^l *Iob. 31. 24.*

^m *1. Sam. 25. 25.*

ⁿ *Iudge. 16. 21.*

So the proud man, as well in his ambition, as in his ho-

^m Psal. 32. 10.

ⁿ *Atensa philo-
sophica fab. de
fatuo.*

• Sir R. Barclay
felicitie, lib. 5.

^p *Seneca epist. 65*

^q *Vision of
Pierce Plow-
man pass. 3.*

^r *Qui minimè
fallitur, quia
minimè clau-
ditur, Bernard
lib. 5. de Consi-
derat.*

^s Psal. 112. 1.

^t Psal. 2. 12.

^u Psal. 41. 1.

^x *Wisdom. 5. 3.*

nour, is a very foole. ^m Like horse and mule without vn-
derstanding: like the famous foole ^a *Lobelinus*, who be-
ing in a new coate knew not himselfe. ^o For if in fauour,
he knowes no man; if out of fauour, none know him.

So the Drunkard is a very sot, ^p *mancipium corporis*, a
slauē to his own seruants, a foole with a witnesse, his fault
is written in his forehead and in his face, hee reeles in o-
pen streete, and hath in his drunken fit a little lesse wit
then a beast, and but a little more sense then a blocke.

So the wanton is destitute of vnderstanding, *Prou. 6.*
32. led by the foolish woman as a foole to the stockes,
Prou. 7. 22. For though he may peraduenture blinde the
Bishop, and ^q cope the Commissarie: yet Gods ^r all-see-
ing eye (when the night is darke, the doore fast, and the
curtaine close) findeth out his foule follie.

To conclude this poynt, euery kinde of wickednesse
is a weaknesse, and euery fault a folly. But on the contra-
rie, euery poynt of religion is a part of wisdomē, as con-
ducting to blessednesse (the end of wisdomē). To serue
the Lord in feare, and to cast all our care vpon him, is
wisdomē: for, ^s *Blessed is the man that feareth the Lord,*
blessed are they that put their trust in him. To loue thy
neighbour as thy selfe, is a part of wisdomē: for, *Blessed*
is the man ^u *that considereth the poore and needie, blessed*
are the meeke, blessed are the mercifull, &c. To liue sober-
ly toward thy selfe, is a part of wisdomē: for, *blessed are*
the poore in spirit, Matth. 5. 3. Blessed is he that watcheth
and keepeth his garments, lest hee walke naked, and men
see his filthinesse, Apoc. 16. 15.

The blindlings of the world cannot in this life see this,
and therefore they will not say this; but one day, to wit,
at the last day, they change their mindes, and sighing, ac-
knowledge within themselves, ^x *This is hee, whom wee*
sometime had in derision, and in a parable of reproch, wee
fooles thought his life madnesse, and his end without honor,
*how is he counted among the children of God? and his por-
tion is among the Saints: therefore wee haue erred from the*
the

the way of truth, and the light of righteousness hath not shined vnto vs, and the Sunne of vnderstanding rose not vpon vs.

A good vnderstanding haue all they that doe thereafter.] In Philosophie wisdom is defined by knowing, but in Diuinity wisdom is prized by doing. They bee wise men in deed *Non qui facienda dicunt, sed qui dicenda faciunt*; heretickes reade so much, and hypocrites vsually cite so much, and the deuill himselfe knoweth so much of the Gospell as any: yet all these notwithstanding haue bad vnderstanding, ² onely such haue good vnderstanding in Gods feare that do thereafter; ¹ that is, in all their actions & passions altogether rely vpon his sure promises, euer ready to be ruled according to his word and will, so *Danid* expounds himselfe in the ^b Psal. 119. *I haue more vnderstanding then my teachers, for thy testimonies are my studie. I am wiser then the aged, because I keepe thy commandments.* Here then is condemned as folly the ^c will-worship, or voluntary religion of all hypocrites, especially ^d Papiists, honouring God not according to his feare, but according to their owne fancie.

^a *Purgatory*, being a figment of idle Poets, and not the iudgement of holy Prophets, is a parcell of foolery; wherein the Pope sheweth himselfe most vncharitable, for that ^f hauing power to fetch all soules out of this hell, and to purge whole Purgatory, suffers notwithstanding this fire to burne still, onely because it warmeth his owne kitchen.

Praying to the dead, is another parcell of foolery, the which in the Booke of Gods feare hath neither precept, nor patterne, nor promise; for our calling vpon God we finde precept vpon precept, and promise vpon promise. *Call vpon me* (saith the ^h Lord) *in the time of trouble, so will I heare thee, &c. whome haue I in heauen but thee,* Psalme 73.25. So Christ openly, *Come vnto mee all yee that are weary, and heauy laden, and I will ease you. Come*

¹ *Aeneas Syluius* comment. in *Parnarmit. lib. 3.*

² *Chrysost. in loc.*

^a *Melanct. Mol-lerus.*

^b *Verse 99. so Moses Deut. 4.6 Jerem. 8.9.*

^c *Coloff. 2. 13.*

^d *Mollerus.*

^e See *Respon. E. lien. ad apol. Bel-lar. pag. 207. 208 et Mort. Appeal. lib. 1. ca. 2. §. 13.*
^f *Bulla Clemen. 6 & apud Anto. Florent. part. 3. tit. 2. cap. 6.*

^g *Esay 28. 10.*

^h *Psal. 50. 15.*

¹ See Gospell
on S. *Matthias*
day.

² 2. Kings 1. 3.

¹ See Sermon
on Gunpow-
der treason
day, page 6. 7.

^m Iohn 16. 23.

ⁿ Durant. de vi-
tibus eccles. li. 1.
ca. 22. num. 6. See
Respon. Elien. ad
apolog. Bellarm.
Fox Martyr fol.
786. & Pet.
Moulin. de-
fence of our
faith against
Coesetua. art. 16
° Mat. 26. 27.
P Calu. & Mar-
lorat. in loc. Mat.
¶ Bellar. orat. in
schol. habit. tom.
3. controuer. in
fine.
° Dr. Fulke in
Ezek. 13. 4.

vnto me, that is a precept; *I will ease you*, that is a promise. Come ¹ not to mine, but to me; not to my Saints, or Angels, or Martyrs, or mother: but to my selfe, send not other, it is my pleasure that *ye come*: seeke not for helpe from other, *I will ease you*. There bee likewise so many patternes of this deuotion, as there be godly pray-ers recorded in holy Bible; but on the contrary neuer a lease, neuer a line, neuer a letter in the Booke of Wise-dome that fauoureth inuocation of Saints, and there-fore we may well apply that vnto the Church of *Rome*, which ^k *Elia* said vnto the messengers of *Abaziah*, *Is it not because there is no God in Israel, that ye go to enquire of Baalzebub the God of Ekron?* is it not because there is no liuing God in heauen, that ye pray to stocks on earth, and seeke to ¹ such Sauours, as are worthily thought to reside with *Belzebub* in hell? Is it not an idle thing to sue to the man, if the master alwaies bee present, and euer ready to grant thy request? and is it not a greater folly to call vpon Saints in our trouble? when our blessed Sauour hath openly not onely sayd, but also sworne, ^m *Verily, verily, I say vnto you, whatsoeuer you aske the Father in my name, he will giue it you, &c.*

Their prophaning of the blessed Sacraments is another parcell of foolery, for is not (I pray you) their christening of ⁿ Bels an impudent mocking of holy Baptisme; and the denying of the Cup vnto Lay-men, a notorious lurching at the Lords Table, contrary to Christs ° expresse word, *Drinke ye all of this*; in gining the bread he said onely, *Take, eate*, indefinitely P: but when hee tooke the Cup (as fore-seeing this innouation of Pa-pists) he did adde an vniuersall note, *bibite omnes*, drinke ye, drinke all ye: so they make mariage a Sacrament, and yet affirme, that holy Priest- hoo-de is prophaned by this holy ordinance, that it is a sacriledge forsooth, and not a Sacrament. And ^r so they honour it as the Iewes honoured Christ, in clothing him with a purple robe. What should I speake of their Masse, which is a notorious ene-

mic

mie to Christ, in respect of his oblation and office, the Lord hath sworne and will not repent that Christ is a Priest for ever, Psalme 110. 4. offering himselfe once for all, Heb. 9. 26. 28. Are the Masse-Priests then any better then idle fooles, & in offering him often unto God the Father, under the formes of bread and wine really and properly, for the sinnes of the quicke and the dead? It is reported of the zealous and learned Martyr *Ioannes Mollin*, that he neuer spake of the name *Iesu*, but instantly teares dropt from his eyes. And surely the due consideration of Christs all-sufficient oblation and sacrifice for all our sinnes on the Crosse, should make vs abhorre those masse-mongers, and to say with our *Prophet*, *Do not I hate them (O Lord) that hate thee, and am not I grieved with those that rise up against thee? yea Lord, I hate them right sore, euen as though they were mine enemies.*

But the maine poynt of their foolish wisedome, is the prohibiting of the Scriptures in a vulgar and knowne tongue. *Christ* saith expressely, *Search the Scriptures.* Antichrist on the contrary, & the reading of holy Scriptures is against the determination of the Church. As long as Lay-men are kept from the light of the Gospell, and Lanterne of the Lawe, they cannot spiritually discern their Priests erroneous doctrines and doings. Herein the popish Clergy doth vse the poppish Laity, like as the *Philistines* handled *Samson*, first they put out their eies, and then being blind-fold, they make pastime with all degrees of them, euen with Emperours and Kings, and all that is called God. I haue heard often, and read also, that Cardinall *Caietan* comming into *Paris*, and seeing the blinde people very desirous of his blessing, and therein vndoubtedly the Popes: he turned to them and said, *Quandoquidem hic populus decipi vult, decipiat in nomine diaboli*: that is, seeing this people will needs be deceived, let them be deceived in the name of the diuell, and so gaue them the Popes blessing.

In

See Chemnit. examp. par. 2. page 170. 171. Can. Triden. & Bellar. lib. 1. de missa per solum fere librum. Fox Mart. fol. 855.

Psalm. 139. 21.

John 5. 39.

Ex registro. Ioh. Longland Episc. Line. fol. 85. apud Fox Mart. fol. 763.

Iudg. 16. 25.

2. Thes. 2. 3. Dr. Carleton, directions to know the true Church. pa. 40.

^d Concil. Tridēt.
idem Bell. lib. de
verbo Dei non
scripto. cap. 3. §.
contra. & cap. 4.
§ nunc vt. & 12.
§ dico secundo.

^e Bucer.

Agellius.

^f Chrysost.

Euthym.

^g Genebr. in loc.

& in Psal. 148.

13.

^h Melancth.

Mollerus.

ⁱ Psal. 99. 1.

^k Kings 18. 31.

^l Psal. 1. 1.

^m In loc.

In these poynts and many moe the Papists (albeit neuer so learned) haue *bad vnderstanding*, and the reason hereof is plaine, because they haue changed the rule of faith, ^d adding to the Scriptures vnwritten traditions, and honouring them with equall affection of deuotion and reuerence, and so consequently worshipping God after their own inuentions, and not according to the pre-script of his holy faith and feare.

The praise of it endures for ever.] Or as other Translations, *his praise*, referring it ^e either to God, or else to the man who feares God. ^f Some Diuines ascribe this praise to God alone, ^g because *Tehilla* properly signifieth onely that kinde of praise which is due to God: and so they make this clause to containe both a ^h precept, and a promise. Precept, exhorting vs to praise God with all our heart, both in the secret assemblies of the faithfull, and in the publike congregation. And so this Hymnes end doth answere the beginning; and the Text in euery poynt, the title. Now, lest any man in executing this office should be discouraged, the Prophet addeth a promise, *Gods praise doth endure for ever*, as if he should haue said, *The Lord is* ⁱ *King*, *be the people neuer so impatient, the Lord is* ^k *God*, *albeit the* ^l *Gentiles furiously rage together, and the Iewes imagine a vaine thing, the Kings of the earth stand vp, and the Rulers combine themselves against him.* He that dwelleth in heauen hath all his enemies in derision, and makes them all his footstool; his power is for euer, and so consequently his praise shall endure for euer; in the militant Church, vnto the worlds end, in the triumphant, world without end.

Most interpretours haue referred this vnto the good man who feares the Lord, yet diuersly. ^m Saint *Augustine* expoundeth it thus, *his praise*, that is, his praising of the Lord *shall endure for enermore*, because he shall bee one of them, of whom it is said, Psal. 84. 4. *Blessed are they that dwell in thy house, they will be alwaies praising thee.*

ⁿ Other

Other vnderstand by *his praise*, the commendation of the good man, both in the life present, and in that which is to come, for his righteousness shall be had in an euer lasting remembrance, Psal. 112. 6. Concerning the present, howsoeuer the name of the wicked rot either in obliuion, or in ignominie: yet *the memoriall of the iust is blessed, it is like the composition of the perfume made by the skill of the Apothecary, sweet as bony in all monthes, and as musicke at a banquet of wine.*

*Hunc ventura nepotum semper dicent secula
Beatum. Oras Beza*

*Hic sapit, hic demum mansura laude fruetur,
—parere qui Deo studet.*

In the world to come, the Lord will say to such as louing his feare, haue liued thereafter; *It is well done, good servant and faithfull, enter into thy Masters ioy: to become the peoples Saint, and to be commended of the most, is not alwaies honourable, Non minus periculum ex magna fama (saith Tacitus) quam ex mala.* That commendation is onely true glory, which (as Cicero speakes) is *Consentiens laus bonorum, & incorrupta vox bene Indicantium.* And therefore to bee praised by the most worthy of all honor and praise, the Lord most high and most holy, surpasseth all the wickedes glozing, all this worlds glory.

Now then, I demaund of the worldling, what is the most high and deepe poynt of wisdom? is it to get an opulent fortune, to be *so wise as fiftie thousand pounds?* behold, *godlinesse is great gaine*, saith Paul, and the Christian onely rich, quoth the renowned Catechist of Alexandria. Is it to liue ioyfully, or (to vse the gallants phraze) Iouially? behold, *there is ioyfull gladnesse for such as are true-hearted.* A wicked man in his mad-merry humor for a while may be *Pomponius Latius*, but a good man onely is *Hilarius*; onely hee which is faithfull in a heart, is ioyfull in heart. Is it to get honour? *the praise of Gods feare (saith our Text) endures for euer.*

Many

*Arnobius.
Dr. Incognitus.
Bellarmine.
R. Stephanus
Tileman.*

*His, that is,
their praise
who feare the
Lord and doe
thereafter, the
singular for the
plurall, Bucer.
Prou. 10. 7.
Eccles. 49. 1.
Buchanan.*

Mat. 25. 21.

In vita Agric.

Tusc. quest. li. 3

*1 Tim. 6. 6.
Clem. Pedag.
lib. 3.*

Psal. 97. 11.

*Psal. 64. 10.
Prou. 13. 9.*

Psal. 113. 1.

many worthies of the world are most vnhappy, because they be commended where they be not, and tormented where they be, hell rings of their paines, earth of their praise; but *blessed is the man that feareth the Lord*, for his commendation is both here lasting, and hereafter euerlasting; in this world renowned amongst men, in the next rewarded amongst Saints and Angels in the kingdome of glory.

PSALME 113.

Praise the Lord (ye seruants) O praise the name of the Lord.

THis Hymne (as both Text and Title tell vs in the very beginning) is an exhortation to praise the Lord, wherein

3. poynts are chiefly regardable,	quis, who? ye seruants.	{ With all praise, vers. 1. <i>Praise the Lord, O praise the name of the Lord.</i>		
	quomo- do, how?	{ At all times, vers. 2. <i>from this time forth for euermore.</i>		
		{ In all places, vers. 3. <i>from the rising up of the Sonne, to the going downe of the same.</i>		
	quapropter, why? for his	{ Infinite power, vers. 4.		
		{ Admirable providence both in	{ Heaven. Earth and that in	{ Publique weales, vers. 6. 7. Priuate families, vers. 8.

Caluin.

The Prophet exhorts all people to praise the Lord,
Young men and maydens, old men and Children praise the name

name of the Lord, Psalm. 148. 12. More specially, Gods people which haue tasted of his goodnesse more then other, as hauing his ^d statutes, and ordinances, and covenants, and promises, and seruice, Rom. 9. 4. ^e most chiefly the Leuites and Priests, as being appointed by the Lord for leaders and guides vnto the rest, his *seruants* after a more special manner, as it were in *ordinarie*. All men owe this dutie to God, as being the ^f workmanship of his hands; Christians aboue other men, as being the ^g sheep of his pasture; Preachers of the Word aboue other Christians, as being ^h pastors of his sheepe, and so consequently paternes in word, in conuersation, in loue, in spirit, in faith, in purenes, 1. Tim. 4. 12.

Yea, but how must almightie God be praised? for as not euery one that saith vnto the worlds Sauour, ⁱ Lord, Lord, shall enter into the kingdom of heauen: ^k so not euery one that hath in his mouth a bare (*the Lord be praised*) is a praiser of the Lord, but he which is euer readie to suffer and doe the will of his Master and maker. God is to be praised in thought, and word, and deede: 1. Cor. 6. 20. *Glorifie God in your bodie, and in your spirit*. The Lord as being *high aboue all heathens, and glorious aboue all beauens*, is blessed euer in himselfe; but that hee may be blessed of other, *let your light so shine before men, that they may see your good workes, and glorifie your father which is in beauen*, Matth. 5. 16. A leaud life doth occasion enemies of pietie to reuile the Gospell, and to blaspheme God, Rom. 2. 24. but honest behauiour (on the contrarie) to praise God in the day of visitation, 1. Pet. 2. 12. In one word, ^l *he doth praise God most, who liueth best*.

The Greeke, *paidia*, and the Latin *pueri*, may bee taken for children as well as seruants. And therefore the translation of the Psalmes in meter aptly, *Ye children which doe serue the Lord*. There is betweene little children and seruants so great affinitie, that (in Greeke and Latin) seruants are called children, and children seruants, according

^d Psalm. 147. 19.
^e Wilcox.

^f Psalm. 95. 6.

^g Psalm. 100. 3.
^h Ephes. 4. 11.

ⁱ Matth. 7. 21.

^k Basil.
Chrysost.
Eutbym.

^l Tileman.

^m Galat. 4. 1.

ⁿ Placidus.
Bellarmine,
Dr. Incognitus.

^o Caluine.
^p Placidus.

^q Esay. 28. 10.

^r Wilcox.

^s Bonauent.
Mollerus.
^t Wilcox.

^u Kimchi apud
Genebrard in
loc.

^x Psal. 2. 8.

^y Malac. 1. 11.

cording to that of ^m Paul, *The heire, as long as hee is a childe, differeth nothing from a seruant.* And so the translators in vsing the word *pueri* (though *ande* in Hebrew properly signifieth a seruant) ⁿ insinuate, that we should be like to little children in seruing of the Lord, that is, *simple, meeke, pure.*

Praise the Lord, O praise the name of the Lord!] The doubling and tripling of this exhortation, is to whet our ^o dulnesse and coldnes in executing this office, ^p to shew that God is to be praised with an earnest affection and zeale. For albeit Gods praise be the Christians Alpha and Omega, the first and the last thing required at our hands as well in death as life: yet such is our negligence, that we neede ^q *precept upon precept, and line vnto line*, to put vs in minde of our dutie.

Or this exhortation is doubled, ^r to shew that God alone is worthie al praise; the kingdom is his, and therfore the glorie; fro him is all power, & therfore to him is due all praise. And ^y not only for a little while, but *from this time forth for euermore*: For the seruants of the Lord are to sing his praises in this life to the worlds end; and in the next life, world without end. See before Psal. 89.

And as the Lord is to be praised at all times, so likewise in all places, *from the rising up of the Sunne, vnto the going downe of the same*, ^s that is, in and thorough all the world; ^t for he puts the two chiefe parts of the world, for the whole world, because these two quarters (of East and West) are most inhabited.

Many Christian Interpretors, and some Doctors of the ^u Jewes, vnderstand this of our Lord Christ, whose kingdom is without either limits or end. Without limits, as hauing ^x *the heathen for his inheritance, and the uttermost parts of the world for his possession*; his ^y *name is great among the Gentiles, and incense shall be offered vnto him in euery place.* The which is all one with our text, *the Lords name be praised from the rising of the Sunne, to the going downe of the same.* Without end, for God the Father

ther said vnto God the Sonne, ^a *fit thou on my right hand, untill I make thine enemies thy footstool.* ^b *His seate is like as the Sunne, he shall stand fast for evermore, like the faithfull witness in heauen.* Yea though heauen be ^b no more, but perish and waxe old as doth a garment, yet he is ^c *ever the same, and his yeeres doe not faile.* The which is answerable to the words of our Prophet here, *Blessed be the name of the Lord from this time forth for evermore.*

The Lord is high above all heathen] The most High deserves to be most honoured; but *the Lord is high above all heathen, and his glorie above the heauen: Ergo,* worthy to be praised more then all, either Princes or people. The greatest of all creatures in heauen is an Angell, and the greatest of all men on earth is an Emperour: but the Lord is greater then both, as being their maker, ^d *in whom they live, and moue, and haue their being.* Higher then all *Heathen*, infinitely greater then Alexander the Great, Pompei the Great, Mahomet the Great. Higher then all *Heauens* ayrie, where feathered fowles are, for he ^e *flyeth upon the wings of the winde, and f* *rideth upon the cloudes as upon an horse.* Higher then *Heauens* glorious, where blessed soules are; for the heauen of heauens is but his seate where hee reigneth, ^a *a great King above all gods.* Who then is like to the Lord our God, either among the clods on earth, or cloudes in heauen? ^b *He measures the waters in his fist, and measurith out heauen with his spanne, and comprehends the dust of the earth in a measure.* The which ⁱ Hierome out of Aquila doth interpret after this sort; Hee measures the waters with his little finger, the earth greater then the waters, with three fingers: the heauen greater then both, with his hand and spanne. He filleth all things, and nothing is able to comprehend him; according to that of ^k Salomon, *Heauens, and beauen of beauen are not able to containe thee.* Nay the whole world, in respect of his greatnes, is but as *a drop of the morning dew,* Wisdom. 11. 19.

This

^a Psal. 110. J.

^a Psal. 89. 35.

^b Iob. 14. 2.

^c Heb. 1. 12.

^d Act. 17. 28.

^e Psal. 18. 10.

^f Psal. 68. 4.

^g Psal. 95. 3.

^h Esay. 40. 12.

ⁱ In loc. Esai.
See Bellarm. de
ascensione men-
tis in deum per
scal. creat. Grad.
2. cap. 1.

^k 2. Chron. 6. 38.

¹ Luke 21. 19.

^m Ephes. 6. 10.

ⁿ Psal. 118. 12.

o Apud Ambros.
de officijs lib. 1.
cap. 13.

p Ambros. in
Hexam. lib. 5.
cap. 2.

q Matth. 10. 30.

r Calvin Instit.
lib. 1. cap. 16.
Vide Thom. 1.
part. quest. 22.
art. 2. & Caie-
tan ibid.

s John 9. 3.

t Lipsius de Con-
stant. lib. 1.
cap. 14.

This may teach vs, in whatsoeuer estate to ¹ possesse our soules in patience, to be ^m strong in the Lord, and in the power of his might; albeit our enemies come about vs like ⁿ Bees, hee which is higher then the highest, and greater then all men, and all Diuels, is our protector, stonie rocke, tower of defence, buckler, saluation & refuge, Psal. 118. 1. And as God is most able to help vs in trouble, so likewise most apt & readie: for, as it followeth in the next clause, *though hee dwell on high, yet hee doth humble himselfe to behold the things, that are in heauen and earth.*

o Some Philosophers thought it too great a labour for God to gouerne the whole world, and other on the contrarie too base. But p Diuines answere both of them in one word, *Deus neque laborat in maximis, neque fastidit in minimis.* Indeed the Poet said, *Non vacat exiguis rebus adesse Ioui:* but the q Scripture telleth vs otherwise, that the very haire of our head are numbred, and that not so much as a sparrow, which is sold for a farthing, can fall on the ground, without our heavenly Fathers providence. *Disponit membra culicis & pulicis,* as Augustine in Psal. 148. For besides his r generall providence, which is seene in the gouernment of the whole vniuerse, he hath a particular also, moderating every singular action and accident. He *dwelling on high, beholdeth vs* as Emmots vpo the mole-hills of this earth, in him we liue, and moue, and haue our being. He supporteth all things by his mighty word, Heb. 1. 3. he reacheth from one end to another, and ordereth all things sweetly, Wisdom. 8. 1. We reade, Mar. 9. that there was a woman diseased with an issue of blood twelue yeeres: and Ioh. 5. that a certaine man had been sicke eight and thirtie yeeres: and Ioh. the 9. that one was blind from his birth. All which happened not by humane chance, but by diuine choice, that s *the works of God might be shewed on them.* t *Omnia non permissa solum à Deo. sed etiam immissa:* The Lord doth not onely suffer and see what is done here below, but also disposeth of euery particular euent, to the glorie

of

of his name, and good of his children. He beheld *David* in his trouble, *Daniel* in his dungeon, *Peter* in his prison, and ordered their short affliction to their endlesse consolation. And this may comfort vs in all our wants and wrongs, *He that dwelleth on high, humbleth himselfe to behold the things below,* * *he that keepeth Israel, neither slumbers nor sleeps.* I * *haue grauen thee* (saith the Lord) *upon the palmes of my hands, and thy walles are euer in my fight.* He heares the very * groanes of his seruants in their closets, and 7 makes all their beds in sickness; as S. * *Aug.* sweetly, he cares for all his childre, as if all were but one: and for euery particular Christian, as if one were all.

* Some Diuines apply this vnto Christ: Hee which is ^b Lord ouer all, is high aboue al heathen; all lands are his inheritance, all people his possession, *Psal.* 2. 8. He triumphed ouer death and hell in his resurrection, and his *glorie shined aboue the beaueus* in his ascension: A * cloude tooke him vp out of this world, and hee did ascend farre aboue all heauens, *Ephes.* 4. 10. Here then obserue the reason, why the Church allotted this Hymne for this day, because Christ in his ^d resurrection from the dead, is declared mightily to bee the Sonne of God, *high aboue all heathens, and beaueus.* That which is heere said, *hee humbled himselfe to behold the things that are in heauen and earth,* is all one with that, *Esay.* 61. 1. and *Luk.* 4. 18. *The spirit of the Lord hath annointed me to preach good tydings vnto the poore, to binde vp the broken hearted, and to comfort such as mourne in Sion.* * Almighty God can not looke aboue himselfe, as hauing no superiours; nor about himselfe, as hauing no equals; he beholds such as are *below* him. And therefore the lower a man is, the nearer vnto God: hee resists the proud, and gives grace to the humble, 1. *Pet.* 5. 5. he puls downe the mightie from their seate, and exalteth them of low degree: the most high hath a speciall eye to such as are most humble. For, as it followeth in our text, *he taketh vp the simple out of the dust, and lifteth the poore out of the durt.*

K

The

* *Psal.* 121. 4.

* *Esay.* 49. 16.

* *Psal.* 38. 9.

Iudges 2. 18.

7 *Psal.* 41. 3.

* *Confession lib.*

3. cap. 11.

* See *Mollerus*

& *Strigel* in loc.

^b *Rom.* 10. 12.

^c *Act.* 1. 9.

^d *Rom.* 1. 4.

^e *Marlorat* in *Luc.* 1. See *Magnificat*, & *epist.* 3. *Sund after Trinit.*

The Poet said, *Hand facile emergunt, quorum viri-
bus obstat res angusta domi*; that it is an hard thing for a
man of low birth and small means, to be preferred vnto
high places of honour. But our Prophet here^e to demon-
strate Gods admirable power and prouidence, sheweth
how the Lord raiseth the poore man out of the mire, that
he may set him with the Princes, euen with the Princes of
his people.

^f *Darius* was borne of a seruant, *Archelaus* King of
Macedonia base begotten; *Antigonus*, *Themistocles*,
Phocion, *Epaminondas*, and other noble worthies issued
from ignoble parents. & *Tangrolipix* of an ordinarie
Captaine, became *Sultan* of *Persia*, and first creator of
the high and huge *Turkish* Empire. *Tamberlaine* (as
^h some thinke the sonne of a Sheeheard) was in his
time the scourge of the great *Turke*, treading vnder his
foote insolent *Baiaxet* the first, of his violent and fierce
nature surnamed ⁱ *Gilderun* or lightening. ^k *Willegis*
Archbishop of *Mentz* was the sonne of a Wheele-
wright, and therefore that he might alway remember,
how the Lord had *exalted him out of the dust, to set him*
with Princes, he caused the walles of his priue Chamber
to be hung with instruments of Carpentry, to which hee
ioyned this *Adotto, Willegis, Willegis, recole unde veneris*:
and from hence the Bishoppes of that Sea giue two
wheeles in their armes. In *England* also many Prelates
haue been *lifted out of the mire* to the Miter, it is the
Lords doing that hath his dwelling on high, and yet hum-
bleth himselfe to behold the things in heauen and earth.
Renowned Sir ⁱ *Francis Drake*, the sonne of a poore
Vicar in Kent, was in our age both a terror to proude
Spaine, and the mirrour of *England* in the most vn-
knowne and vtermoost parts of the world.

The Scriptures affoord manifold examples in this
kinde, *Moses* a ^m cast-away childe, was afterward a lea-
der, and a god (as it were) to the children of *Israell*, *Exo-
dus* 4. So *Daniel* of a poore Captiue, *Dan*, i. 6. became a
chiefe

^e *Ælian. hist.*
lib. 2.

^g *Knolles Turk.*
hist. pag. 4.

^h *Apud Knolles*
in the life of Ba-
iaxet. i. fol. 212.

ⁱ *Knolles ubi*
sup fol. 203.

^k *Abraham Bu-*
cholcer. Iud.
Chron.

ⁱ *Camden in Eli-*
zabetha pag. 301

^m *Exod. 2.*

chiefe ruler, Dan.2.48. So *Joseph* solde for a bond-
 seruant (whose feete were hurt in the stockes, and the
 iron entred into his soule) was afterward (Gods high
 and holy prouidence so disposing) set free by *Pharao*
 the King: *he made him also Lord of his house, and ruler of*
all his substance, that hee might informe his Princes after
his will, and teach his Senatours wisdom. So the Lord
 chose *Dauid* his seruant, and tooke him away from the
 sheepefold, as he was following the Ewes great with
 young-ones, *that he might feede Iacob his people, and Is-*
rael his inheritance: the Lord did not onely lift him out
 of the mire, but also preferre him, *he set him with Prin-*
ces, and those not Princes of other nations, as *Joseph*
 was exalted in *Egypt*, and *Daniel* in *Babell*: but *euen*
with the Princes of his owne people, to wit, of his owne
 countrey, where men of eminent parts are most neg-
 lected. Or *his* may be referred vnto God, as if the Pro-
 phet should haue said, hee taketh vp the poore man out
 of the mire, that he may set him in authoritie, not among
 the heathen onely, but ouer the Church *his owne people:*
 the which is the greatest honour of all, according to that
 of *Dauid,* I would choose rather to sit at the threshold
 in the house of my God, then to dwell in the tents of vn-
 godlinesse: and the good Emperour *Theodosius* (to the
 same purpose) desired rather to bee *membrum ecclesie,*
quam caput imperij: that is a member of the Church,
 then head ouer all vnbeleeuers. Now *Dauid* was aduan-
 ced according to both interpretations, in that hee ruled
 his owne people, who were Gods people: so the text,
 2.Sam.12. *Thus saith the Lord God of Israel, I annoin-*
ted thee King ouer Israel, and deliuered thee out of the
band of Saul, and gaue thee thy Lords house, and thy Lords
wines into thy bosome, and gaue thee the house of Israel
and Iuda, &c.

As God (in his holy prouidence) taketh vp some poore
 men out of the mire, to set them with Princes, euen with
 Princes of his people: so many times he puts downe the

^a *Psal. 105. 17*

^o *Psal. 78. 71.*

^p *Genebrard.*

^q *Iohn 4. 44.*

^r *Mollerus.*

^f *Psal. 84. 11.*

^c *Psal.* 75. 8.

^m *Ester.* 3. 1.

^x *Dan.* 4. 30.

^r *Acts* 12. 12.

^v See Sir Walter
Rauleigh preface
to the worlds
bist.

^z Knolles in his
life.

^b Procopius de
bello. Goth. lib. 1
c. 3. idem.
Simon Schardi-
us in vita Petri
de vineis epist.
eiusdem præfix.
ubi multa bu-
iusmodi repe-
rius.

^c Holinshead in
the life of Rich.
the 2.

^d Holinshead in
the life of Edward
the 5.

mightie from their seate, and brings them vnto the very dung-hill, ^c *hee ruleth as a Iudge, he puts downe one, and sets vp another.* Examples hereof in holy Scripture: ^m *Haman* a man exalted aboue all the Princes in *Affne-rius* court, was (vpon the sudden) hanged on the tree that he had prepared for hisemie, *Ester.* 7. 10. *Nabuchadnezzar* a proude king, was driuen from mens societie to conuerse with beasts, ^x *Hee did eate grasse as the Oxen, and his bodie was wet with the dew of Heauen, till his baires were growne as Eagles feathers, and his nailes like birds clawes,* and all for this end, that hee might knowe that the most high ruleth ouer the kingdome of men, and giueth it vnto whom soeuer he will. ^r *Herod* in the midst of his glorie, (when the people hearing his oration in the seate of Iustice, gaue a shoute, saying, *The voyce of God and not of man*) was immediatly smitten by the Lords Angell, so that hee was eaten vp of wormes, and gaue vp the ghost.

In prophane historie wee finde that ^z *Darius* plaied the part of the greatest Emperour, and the part of a most miserable begger, a begger begging water of anemie to quench the great drought of death. ^a *Baiazes* the first, in the morning was the grand Seignior of the Turkes, and in the same day the footestoole of *Tamberlaine*. ^b *Bellsarius* a most victorious captaine (by whose valour and policie the *Persians* were vanquished: the *Vandals* subdued, and *Africa* recovered to the Empire) became before his death a distressed blinde begger in exile, begging his bread from dore to dore, crawling and crying, *a peny for poore Bellsarius.*

In our owne Chronicles wee reade, that ^c *Trisilian* chiefe Iustice of *England* in the dayes of King *Richard* the second, was pulled from the bench aboue, to the barre below: nay, hee which had often iudged other to death, in fine was dammed himselfe to the gallows. ^d *Shores* wife, the merrie minion of *Edward* the fourth, in her flourishing estate was sued vnto more then all the

the Peeres in the land, but afterward so despoyled of all her goods, and so despised by her mercilesse foe, then vsurper of the Crowne, that none durst giue her so much as a crust of bread, or a drop of drinke. She who whileom had stretched her selfe on beds of downe, and was frolike with Princes in iuorie pallaces, ended her dayes in open streete, euen in a dirtie ditch, & *nomina fecit aquis*, as some thinke *Shorditch* is so called as it were *Shoresditch*. The Seas of examples in this kinde haue no botome, and therfore we should make no other account of this ridiculous world^e thē to resolute, that the change of fortune on the great theater, is but as the change of garments on the lesse: for when on the one and the other, euery man weares but his owne skinne, the players are all one. God which is on high, and humbleth himselfe to behold the things in heauen and in earth, appoynts euery man his part and apparell on the worlds stage, lifting vp and pulling downe whome he list. He therefore that complaines of wants or wrongs is either a foole, or vngratefull to God, or both; that doth not acknowledge how meane soeuer his estate be, that the same is yet farre greater then that which God oweth him: or doth not acknowledge how sharpe soeuer his afflictions be, that the same are yet farre lesse, then those which are due vnto him: howsoeuer it be with him, it is the Lords doing, he giueth and taketh away, blessed bee his name for euermore.

^e Sir Walter Raulcigh, ubi sup.

^f This also may be so well applied vnto Christ as the rest of the Psalme, for in taking our vile nature vpon him, *he raised the poore out of the dust, and the begger out of the dunghill*. He said to *Adam*. & *Dust thou art, and to dust thou shalt returne*; but Christ in his resurrection and ascension hath^h raised vs vp together, and made vs sit together in the heauenly places, *euen with the Princes of his people*, that is, Angels, and Apostles, and other his holy Saints raining in his kingdome of glorie.

^f Chrysostom. Arnobius Iacob. de valent. Bellarmin. & Gen. 3.19.

^h Ephes. 2.6.

He listeth our soules out of the dust & durt in this life,

K 3

when

ⁱ Coloss. 3. 2.

^k Job. 4. 19.

^l Luk. 1. 47.

^m Philip. 3. 10.

ⁿ Dr. Jucognit.

^o Iacobus de
Valent.

^p See Gospell
Dom. 13. after
Trinit.

^q Luk. 16. 22.

^r Ierem. 22. 29.

^s Wisdome 5. 7.

when our ⁱ affectiōs are by his grace set on things aboue, and not on things which are on earth. Our flesh is an house of ^k clay, but our ^l spirit reioyceth in God, and hath her conuersation in ^m heauen. A man is where his mind is, if then wee minde heauenly things, our soules are raised out of the mire: ⁿ so Christ in calling *Matthem* (from the receite of custome) to make him an Apostle, lifted him out of the dunghill; and ^o in calling the rest of his Apostles, from their durtie courses in the world, to the preaching of his word, hee raised them out of the dust, and made them (as it is in the 45. Psalme, verse 17.) *Princes in all lands*: and in raising *Mary Magdalene* from her olde vomit and filthinesse of sinne, what did he but lift her out of the dunghill? To be brieft, ^p man is like the trauellour, who went from *Hierusalem* to *Iericho*, Luke 10. *hee falleth among theones*, into manifold tentations and noysome lusts: *and they rob him of his rayments*, of his righteousnesse and holinesse, wherewith Almighty God adorned him in his Creation: *and they wounded him and departed*, for sinne wounding the conscience, leaueth a man in a desperate case. But Christ is the true Samaritane, who takes compassion on man, *Hee bindeth vp his wounds*, and *powreth in oyle and wine*; *hee puts him on his owne beast*, and *makes prouision for him at an Inne*: thus he taketh vp the distressed out of the dust, and the beggar out of the dung.

At our death hee lifteth our soules out of the mire, when his glorious ^q Angels attend to conuey them, out of this earthly tabernacle to his heauenly kingdome, which is immortall and cannot be shaken.

At the last day hee will also lift our bodies out of the durt and mire. Man that is borne of a woman is full of troubles, and of short continuance, such a sacke of dung, that the ^r Prophet calleth him thrice earth, at one breath, *O earth, earth, earth, beare the word of the Lord, &c.* After man hath in this world ^s wearied himself, he goeth to bedde, and sleepeth in the dust of the graue, neither shall

shall he be raised or awake from his sleepe till heauen be no more, saith ^c Job. But in the ende, when as the ^a heauens shall passe away with a noyse, and the elements shall melt with heate, and the earth with the workes that are therein shall be burnt; then our blessed Sauour shall rouse vs out of the dust, and raise vs out of the mire, ^x changing this our vile body, that it may be like his glorious bodie; then this corruptible shall put on incorruption, and this mortall immortalitie; then both our soules and bodies shall haue their perfitt consummation in his kingdome of glorie.

^c Job. 14. 12. 1
^a 2. Pet. 3. 10.

^x Philip. 3. 21.

He maketh the barren woman to keepe house,] ⁷ As baseness in men, so barrenness in women is accounted a great unhappinesse. But as God lifteth vp the begger out of the mire, to set him with Princes: euen so doth he *make the barren woman a ioyfull mother of children.* Hee gouernes all things in the priuate familie, so well as in publike weale. Children and the fruite of the wombe are a gift and heritage, that commeth of the Lord, Psalme 127. 4. and therefore the ⁷ Papiests in praying to *S. Anne* for children, and the Gentiles in calling vpon *Diana, Iuno, Latona,* are both in error. It is God onely who makes the barren woman a mother, and that a *ioyfull mother.* Euery mother is ioyfull at the first, according to that of ^z Christ, *A woman when she trauaileth bath sorrow, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.* But when babes are growne vp and come to their prooffe, ^a *Salomon* saith, *A foolish sonne is an heavinesse to his mother.* And our *Salomon* in his kingly gift, *I protest before that great God, I had rather be no Father and Childlesse, then a Father of wicked Children.* Now God makes the barren wise, not onely fruitfull but also ioyfull.

⁷ Tileman.

^z Iohn 16. 21.

^a Prouerb. 10. 1.

^b *Es nuper steriles, repente matres
longa beat propagine.*

^b *Ezra* Paraphras.

Hee made barren olde ^c *Sara* fruitfull in bearing a sonne

^c Gen. 17.

d Judges 13.

e 1. Sam. 1.

f Luke 1. 43.

g Chrysost.

Hierom.

Arnobius.

h Esay 54. 1.

i Ambros. de in-
terpell. libr. 2.
cap. 4. Idem
De Incognitus.
in loc. & in
Psalm. 102. 17.

sonne, and ioyfull in that her sonne was *Isaac*, in whose seede all the nations of the world are blessed. He made d *Manonahs* wife both a mother, and a ioyfull mother, in that shee bare *Samson* the strong, who saued *Israell* out of the hands of the Philistines. Hee made e *Hannah* both a mother and a ioyfull mother, in that shee bare faithfull *Samuel* the Lords Prophet: hee made *Anne* both a mother and a ioyfull mother, in bearing blessed *Marie* the f mother of our Lord: he made *Elizabeth* a mother and a ioyfull mother, in bearing *Iohn the Baptist*, a Prophet, yea more then a Prophet, for among them which are borne of women, arose there not a greater then *Iohn Baptist*, Matth. 11. 11.

g Diuines apply this also mystically to Christ, affirming that hee made the Church of the Gentiles heretofore barren, a ioyfull mother of many children, according to that of the h Prophet, *Reioyce (O barren) that diddest not beare, breake forth into ioy, and reioyce thou that diddest not tranell with childe: for the desolate hath more children then the married wife, saith the Lord.* See Epistle 4. Sund. in Lent.

Or it may be construed of true Christians; all of vs are by nature barren of goodnesse, conceived and borne in sinne, not able to thinke a good thought, 2. Cor. 3. 5. but the father of lights and mercies maketh vs fruitfull and abundant alwaies in the worke of the Lord, 1. Cor. 15. 58. he giueth vs grace to be fathers and mothers of many good deedes, i which are our children, and best heires, eternizing our name for euer.

PSALM.

PSALME II4.

When Israel came out of Egypt, and the house of Jacob from among the strange people, &c.

There bee
two chiefe
parts of this
Psalme, the

1. A description of Israels admirable deliuerance out of Egypt, in the foure former verses.
2. A dialogue betweene the Prophet and the Creatures about the same deliuerance, in the foure latter verses.

1. The parties deliuered, } Sanctuarie.
Israel, and the house of }
Jacob, being Gods } Seigniorie.

2. The perill, out of which they were deliuered, and ^k that was }
 1. Bondage.
 2. Bondage among strangers in Egypt.
 3. Bondage among such strangers as were cruell, a barbarous people.

In the deli-
uerance, note

^k Chrysost.
Mollerus.

3. The manner how they were deliuered, not by meanes ordinarie, but miracles extraordinarie, wrought on the
 - Water, vers. 3.
The Sea saw that and fled,
Iordaine was drinen backe.
 - Land, vers. 4.
The Mountaines skipped like Rammes,
&c.

In

¹ Vatablus.
Tremellius.
Bellarmine.
^m Vulgar Latine.
English-Geneua.
ⁿ Bellarmine.

^o In loc.

^p Matth. 5. 8.

^q Gen. 25. 22.

^r Galat. 5. 17.

^s Euthym.
Genebrard.

^t Geneua gloss.

^u Melanctib.
in loc.

^v Genebrardus.
Iacobus de
Valentia.

^w Calvin in loc.

In the dialogue
two poynts are to
be considered :

1. A question, *What aylest thee O thou Sea, &c.* Verse 5. 6.
2. An^r answer, *Tremble thou earth, &c.* Or as ^m other translations, *The earth trembled at the presence of the Lord, &c.*

When Israel] The ⁿ latter clause doth expounde the former, *Israel*, that is, *the house of Iacob*: for this holy Patriarke had two names, first *Iacob* that signifieth a supplantor, Gen. 25. 26. and then *Israel*, that is, one which hath power with God, Gen. 32. 28. teaching vs hereby, saith ^o *Hierome* (as we haue receiued grace) to supplant vice, that wee may preuaile with God and see him, according to that of ^p *Christ*, *Blessed are the pure in heart, for they shall see God.* As ^q *Iacob* and *Esau* strove together in their mother *Rebecca's* wombe: so the ^r flesh in man lusteth against the spirit, and the spirit against the flesh. If wee play *Iacobs* part in supplanting sinne, which is a red and a rough *Esau*, we shall assuredly gaine the blessing of our heavenly Father.

By *Iacobs house* then is meant his ^s posteritie *the children of Israel*, of whom it is reported by *Moses*, Deut. 10. 22. *Thy fathers went downe into Egypt with seuentie persons, and now the Lord thy God hath made thee as the starres of the heauen in multitude.* These people were Gods *sanctification and dominion*, ^t that is, witnesses of his holy Maiestie in adopting them, and of his mightie power in deliuering them: ^u or his *sanctification*, as hauing his holy Priests to gouerne them in the poynts of pietie; and *dominion*, as hauing godly Magistrates ordained from aboue to rule them in matters of policie: or his *sanctuarie* ^x both actiuelly, because sanctifying him; and passiuely, because sanctified of him. It is true that God, as being euer the most holy so well as the most high, cannot bee magnified and hallowed in respect of himselfe, but in respect of ^v other onely. For God is sanctified of his seruants, as wisdom is said to bee *iustified* of

of her children, Luke 7. 35. that is, acknowledged and declared to be iust, according to that of the Lord by the mouth of his holy ^a Prophet, *Thus will I bee magnified and sanctified, and knowne in the eyes of many Nations, and they shall know that I am the Lord.* Wherefore let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. Againe, *Iuda* was his Sanctuary, ^a because sanctified of him, adopted his holy heritage, chosen a peculiar and a precious people to himselfe, ^b aboue all Nations in the world. *I haue carried you* (saide the ^c Lord) *upon Eagles wings, and haue brought you vnto me, that ye might be my chiefe treasure aboue all people, though all the earth bee mine,* consecrated and hallowed to my worship, as holy Temples and Sanctuaries in whome I may rule, for so the latter claufe may well ^d explaine the former, *Iuda* was his Sanctuarie, because his Dominion, in whom he ^e reigned as a king by his lawes and spirit. And therefore when *Israel* asked a king of the Lord to iudge them, he said to ^f *Samuel*, they haue not reiected thee, but they haue reiected me, that I should not reign ouer them. According to this exposition *Israel* is termed (Ex. 19. 6.) *a kingdome of Priests*; or (as S. *Peter* hath it) *a royal Priesthood*; royall, as being his Seigniorie; Priesthood, as being his Sanctuary. For the beter vnderstanding of this phrase, remember I pray, that there be two kinds of kingdomes in holy Scripture, the kingdome of darknes ^h, which is the kingdome of the deuill; and the kingdome of heauen, which is the kingdome of God. When all had sinned in *Adam*, it pleased the Lord out of his vnsearchable Iustice, to lay this heauy punishment on all his posteritie; that seeing they could not be content to be subiect to their creator, they should become vassals vnder Satans tyrāny: so that all men are now (by nature) the Children of ⁱ wrath, and ^k the Prince of darknesse ruleth in their hearts, vntill Christ the ^l strong man commeth, and bindeth him, and ^m casteth him our, and so bringeth all his elect out of darknesse

^a *Ezech.* 38. 23.

^a *Bucer.*
Agellius.
Rob. Stephanus.
^b *Deut.* 7. 6.
^c *Exod.* 19. 4.

^d *Bellarmino.*
^e *Chrysost.*
Euthym.
Zuer.

^f *1. Sam.* 8. 7.

^g *1. Pet.* 2. 9.

^h *Coloss.* 1. 13.

ⁱ *Ephes.* 2. 3.

^k *Ephes.* 6. 12.

^l *Luke* 11. 22.

^m *1. Iohn* 12. 31.

darkenesse into maruailous light, 1. Pet. 2. 9.

Blind ignorant people cannot abide this doctrine, they spit at the very naming of the deuill, and say that they desie him and all his, euen with all their heart, and soule, and minde. Yet, whereas they liue still in ignorance and impiety, which are the two maine pillars of Satans kingdome, they make plaine prooffe, that they be *Children of the world, Children of disobedience, Children of iniquitie, Children of death, Children of the deuill, Children of perdition, Children of hell.* Israel is Gods dominion, and Iuda Gods sanctuary: but *Egypt* and *Babylon*, and other parts and persons of the world, liuing in sinne without repentance, what are they but the suburbes of hell, and (as it were) the deuils Empire, where he holdeth vp his Scepter, and ruleth as a Prince, Ephes. 2. 2.

ⁿ Luke 16. 9.

^o Coloss. 3. 6.

^p Hosea 10. 9.

^q 1. Sam. 26. 16.

^r Iohn 8. 44.

^s Iohn 17. 2.

^t Mat. 23. 15.

^u See Ro. Steph. Concord. in dicti-
one regnum &
Bellarm. Catech.
cap. 4.

Gods king-
dome is ta-
ken in the
Bible two
waies espe-
cially,

Gene-
rally,

{ For that government which
is termed *Regnum poten-
tia*, by which hee ruleth all
men, and disposeth of all
things, euen of the deuils
themselues, according to
his good will and plea-
sure.

Specially,

{ For his admini-
stration of the
Church, and
that is

{ Twofold.

{ *Regnum gra-
tia*, the king-
dome of
grace.
*Regnum glo-
ria*, the king-
dome of
glorie.

Of that kingdome which is *potentia Regnum*, it is said
by ^x David, *Thine is the kingdome O Lord, and thou ex-
cellest as head ouer all.* Of that kingdome ^y Daniel spea-
keth, *His kingdome is from generation to generation, and
his ^z dominion everlasting.* Of that kingdome Christ in
the

^x 1. Chro. 29. 11.

^y Dan. 4. 31.

^z Dan. 6. 26.

the conclusion of his prayer, *Thine is the kingdom, power, and glory.* For albeit peruerse men do mischief, and obserue not the laws of God, yet he raigneth ouer them as an absolute Lord: for that (when it pleaseth him) hee hindereth their designments; and when he permits them sometime to haue their desires, hee doth afterward punish them according to their owne misdeeds, and so ^a *whatsoever the Lord pleaseth, he doth in heauen, and in earth, and in the Sea, and in all deepe places.*

^a *Psalm. 135. 6.*

By his kingdom of grace he gouernes the soules and hearts of good Christians, giuing them his spirit and grace to serue him in holinesse and righteousnesse all the daies of their life. Christ is the king of this kingdom, vpon whome the Father hath conferred ^b all authority both in heauen and earth. The subiects of this kingdom are such as ^c *offer vnto him free-will offrings with an holy worship,* euer ready to giue cheerefull obedience to the rod of his power. The lawes of this kingdom are the Scriptures and word of God, in this respect called ^d *the kingdom of heauen, the* ^e *Gospell, and* ^f *word of the kingdom, the* ^g *rod of Christs mouth, and* ^h *power of his arme to saluation.* And so consequently the kingdom of grace is a preparation and entrance to the kingdom of glory, which is the blessed estate of all Gods elect in that other life, where God is to them all in all. And in this respect the kingdom of grace many times, is termed in the Gospels History *the kingdom of heauen,* as being the way to the kingdom of glory, which is in the heauen of heuens.

^b *Mat. 28. 18.*

^c *Psalm. 110. 3.*

^d *Mat. 13. 11.*

^e *Marke 1. 14.*

^f *Mat. 13. 19.*

^g *Esay 11. 4.*

^h *Rom. 1. 16.*

This one verse then expounds and exemplifies two prime petitions in the Lords prayer, *hallowed be thy name, thy kingdom come*; for Iuda was Gods sanctuary, because *hallowing his name*: and Israel his dominion, as desiring his *kingdom to come*. Let euery man examine himselfe by this patterne, whether he be truly the seru-
uant of Iesus his Sauour, or the vassall of Sathan the destroyer. If any submit himselfe willingly to the domi-
neering.

¹ Rom. 6. 12.^k Ephes. 4. 19.¹ Mollerus.^m Genebrard.ⁿ Euthym.^o Bellarmine.^p In loc.

neering of the diuell, and suffer stone to ⁱ reigne in his mortall members, obeying the lusts thereof, and ^k working all vncleannesse euen with greedinesse : assuredly, that man is yet a Chappell of Sathan, and a slave to sinne. On the contrary, whosoever vnfaignedly desires that Gods kingdome may come, being euer ready to bee ruled according to his holy word, acknowledging it a lanthorne to his feet, and a guide to his pathes ; admitting obediently his lawes, and submitting himselfe alway to the same ; what is he, but a Citizen of heauen, a subiect of God, a Saint, a *Sanctuary* ?

Two questions are moued here, the first is, what antecedent answeres the relatiue *his* : and the second, what is meant by *Iuda*. The relatiue *eius* hath an antecedent ¹ implied, howsoever not exprest, ^m as Psalme 87. 1. *Fundamenta eius*, her foundations are vpon the holy hills. And God is that antecedent, as I haue partly said, and it may likewise be fully shewed both out of the text and title. The ⁿ circumstances of the Text leade vs to this antecedent, the Lord is *the God of Iacob*, verse 7. *Ergo*, the house of *Iacob* is Gods *Sanctuary*, the children of *Israel* Gods dominion. Again, the ^o Title poynts at this antecedent, *Alleluia, praise the Lord* ; as if the Prophet should haue said, ye haue good and great cause to praise the Lord, because *when Israel went out of Egypt, and the house of Iacob from among the strange people, then Iuda was his Sanctuary, &c.* Lastly, though it should be granted, that neither Title nor Text here can affoord vs an antecedent, yet we need not runne (with ^p Agellus out of this Hymne) to fetch one from the last words of the next going before, *Hee maketh the barren woman to keepe house, &c.* Because *his* in this verse may be construed of God *Catechochen*, as being *hic ille*, the most high, *He, who turned the hard rocke into a standing water, and the flint stone into a springing Well ; at whose presence the mountaines skip like Rammes, and the little hills like young sheepe ; yea, the Sea fleeth, and the earth trembleth at the presence*

presence of the Lord, at the presence of the God of Jacob.

By *Juda* some vnderstand *Judea*, for ¹ God is knowne in *Iurie*, his name is great in *Israel*, at *Salem* is his tabernacle, and his dwelling in *Sion*. ² Other haue construed this onely of the tribe of *Juda*, for that God in *Juda* would chuse a Prince, 1.Chron. 28. 4. or because the Messias of the world, which is the Lord of Lords, and King of Kings, was to be borne of ³ that tribe. Or because the ⁴ Jewes haue a tradition, that *Juda* was the first tribe that aduentured after *Moses* and *Aaron*, and entered into the red sea with vndaunted courage. So wee finde in the numbring of *Israels* hoste, that the standerd of *Juda* was in the first place, Numb. 10. 14. and *Nabshon* the sonne of *Aminadab* was their Captaine, Numb. 2. 3. Hence it is said, Cant. 6. 11. My soule made me like the chariots of *Aminadab*, or my willing people.

But ⁵ most Interpreters vnderstand by *Juda*, not only that tribe, but also the rest of the children of *Israel*. It is nothing but a *Synecdoche*, pars pro toto, the chiefe tribe, for the whole body of Gods people, that went out of *Egypt* into the land of promise, called often in holy Scriptures *Israel*, of the fathers name, and *Juda* of the chiefe sonnes name.

Bondage was the perill, out of which *Israel* and *Juda* were deliuered, and that in the ⁶ Poets iudgement is worfe then any danger or death, *omnimalo, & omni exitio prior*. ⁷ A woman of a manly spirit said as much, *Honestius est mortem occumbere, quam capita tributaria circumferre*. The younger ⁸ *In fine* vsed this apophthegme for his Motto: *Libertas res inestimabilis*: and ⁹ *Seneca* to the same purpose, for a man to be his owne man, is an inualluable treasure. The resolution of our countrey-men to *Villiam* the Conquerour is renowned in English historie, *Kentish men must haue libertie, Kentish men will haue libertie*. ¹⁰ There was neuer any bandmen or villaines in *Kent*. The ¹¹ prouerbialest ystered reason as well as time.

¹ Placidus.
Turcremat.
Genebrard.
² Psal. 76. 1.
³ Dr. Incognitus.
Agellius.

⁴ Gen. 49. 10.
⁵ See Placidus.
Bucer.
Genebrard.
⁶ Dr. Incognit. in loc.

⁷ Caluine.
Rob. Stephanus.
Tremellius.
Strigellius.
Bellarmine.

⁸ Plautus in
Amphi.

⁹ *Brunica fem.*
Britanica apud
Zephila in vita
Neronis.

¹⁰ Reusnerus in
Symbol.
¹¹ Epist. 76.

¹² Lambert perambulation of
Kent, pag. 14.
¹³ Apud Holinshed hist. of
Scotland, pag.
204.

Dico

*Dico tibi verum, libertas optima rerum,
Nunquam serui sub nexu uiuio (fili).*

^c Exod. 12. 31.
Leuit. 19. 33.

But bondage is more grieuous and insupportable when it is in a forreine land, as this of *Jacobs* house was in *Egypt*. The stranger is sad in heart, though at libertie, wherefore God inioyned his owne people not to ^e *griene the stranger, considering they themselues were sometime strangers in the land of Egypt*. The condition of the stranger is to bee pitied, as that of the fatherlesse and widow, *Ierem. 7. 6. Oppresse not the stranger, the fatherlesse, and the widow, Zach. 7. 10. Oppresse not the widow, nor the fatherles, nor the stranger, nor the poore*. And when vncharitable men vnconscionably vex the, almightie God takes their cause into his owne hands: *Psal. 146. 9. The Lord careth for the strangers, hee defendeth the fatherlesse and widow, he will maintaine their cause, and spoyle the soule of those that spoyle them. Prou. 22. 23. A man at home being in durance hath among his owne, some mediatours, or meanes for his deliuerance; but an aliant in thraldome, for the most part is helpelesse, if not hopelesse. ^f By the waters of Babylon (say Gods people) we sat downe and wept, when we remembred Sion: as for our merrie harpes, wee hanged them vp vpon the trees, for how should wee sing the Lords song in a strange land?*

^f *Psal. 137.*

^g *Placidus.*
Genebrard.
Beza Paraphras.
^h *Chaldea.*
Septuagint.
Hierome.
Munster.
Castalio.
Geneua.

We must ascend yet one step higher: *Israel* was oppressed not by strangers only, but also by such strangers as were ^g *cruell*, as ^h *other translations, a barbarous people, barbarous both in their vsage and language*. Concerning their tyrannous behauiour towards Gods *Israel*, it is reported by *Moses*, *Exod. 1. 14. that they made them wearie of their lines, by sore labour in mortar and bricke, and in all worke in the field, with all manner of bondage which they laid vpon them most cruelly*. Moreover, the King of *Egypt* commanded the Midwiues of the Hebrew women to *kill enery man-child in the very birth*. And because the Midwiues fearing the Lord, which is the Father of mercie, would not execute that bloodie designe;

designe; Pharao charged his owne people, saying, *every male-chorde that is borne, cast into the river.* Yea but how was Egypt a barbarous nation in language, being highly renowned in historie for knowledge? and S. Stephen, Acts 7. 22. recordeth it as a remarkable commendation in Moses, that hee was *learned in all the wisdoms of the Egyptians.* Answer is made by some, that they were called *barbarous*, as speaking ^k another tongue, or a strange language which Israel vnderstood not; according to that of Paul, 1. Cor. 14. 11. *Except I know the meaning of the voyce, I shall be to him that speaketh a barbarian, and he likewise that speaketh a barbarian vnto me.* But ⁱ other (in my iudgement better) affirme, that they were *barbarous*, as being a most idolatrous people, notwithstanding all their humane learning, ignorant in the knowledge concerning the worship of the true God, adoring the creatures in stead of the Creator. *Barbarous*, as not speaking the ^m language of Canaan, as not vnderstanding the ⁿ mysteries of godlinesse. So profound Plato, learned Aristotle, wittie Plutarch, eloquent Demosthenes, were *barbarians* vnto the house of Iacob, as being vnacquainted with Gods feare, which is the beginning of wisdom.

This of the perill out of which Israel was deliuered, it followeth in the next place, that I shew the manner of their deliuerance, brought to passe by Gods ^o mightie hand, and outstretched arme, working a world of wonders in Egypt, and in the wilderness, for their safe conduct into the land of promise. All which are registred at large by Moses in the second booke of his historie, called in ^p this respect by the Grecians, *Exodus*, as principally treating of Israels wonderfull egress from out of Egypt, and progresse in the wilderness. Two sorts of miracles are remembered in this Hymne: the first vpon the waters, *The sea saw that and fled, &c.* The second vpon the land, *The mountaines shipped like rammers, &c.*

The sea saw that and fled] ^q *Thar is, the red sea seeing*
 I Gods

ⁱ Agellius.
 Bellarmine.
 Genebrard.
^k Aquila apud
 Agellium.

ⁱ Tileman.

^m Esay. 39. 18.

ⁿ 1. Tim. 3. 16.

^o Deut. 5. 15.

^p Dio. Carthus.
 Vatablus,
 Sa.

^q Exod. 14. 21.

¹ *Wisd.* 19.7.

¹ *Exercitat.* 51.

¹ *Herof.* 64.

¹ *Apud Gene.*
bruid. & Jacob.
de Valent. in loc.
Idem D^r. Incog-
nit. in Psal. 105.

¹ *Quaest.* 51. *sup.*
Exod.

Gods people comming toward it, and desirous to passe thorough it, at the presence of the Lord runned backe all the night, and was diuided, so that the children of Israel went thorow the middest of the sea, vpon the drie land; the great deepe became a greene field, and the waters were a wall vnto them on their right hand, and on their left hand. Some scoffing Atheists haue giuen out, that the sea fled not by miracle, but by a course meere naturall, affirming that Gods people watched their opportunitie, when the sea was at an ebbe, and so passed thorow the middest of it on drie foote. This impudent assertion is notably confuted by iudicious ¹ *Scaliger*, prouing it an egregious paradox, contradicting not only the principles of Diuinitie, but also the rules of reason and grounds of Philosophie. The text saith expressely, that the sea was diuided: but ¹ *Epiphanius*, and the ¹ *Rabbins* auow further, that it was parted into twelue paths, according to the number of the twelue tribes of Israel, euery troope hauing a seuerall (as it were) to march in. But when their enemies followed them into the middest of the sea, the waters returned, and couered the chariots and horsemen, men all the host of Pharaos, that entred after them into the sea, there remained not one of them; and so the Lord saved Israel out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the sea banke. *Exod.* 14.28.30.

When Israel vpon the sight of Pharaos innumerable hoste were sore afraid, and cried vnto the Lord, and said vnto Moses, Hast thou brought vs to dye in the wilderness, because there was no granes in Egypt? Moses answered the people, Feare ye not, stand still, and behold the saluation of the Lord, which he will shew to you this day, for the Egyptians whom yee haue seene this day, yee shall neuer see them againe. How then are these two seeming contrarie places in one chapter accorded? Israel shall neuer see the Egyptians againe, yet afterward, Israel saw the Egyptians. Answer is made by S. ¹ *Augustine*, yee shall neuer see them againe liuing as to day, but yee shall see them dead.

Ye

Ye shall neuer see them againe *figbing against you*, but yee shall see them at your feete *drownd in the waters*, and cast vp at the sea bank. Ye shall see the againe to your comfort, but ye shal neuer see the againe to your terror.

How *Jordan was drinen backe*, you may reade in the third and fourth chapter of *Iosua*. How the *mountaines skipped like rammes*, and the *little hills like young sheepe*, *Exod. 19. 18. Habacuc 3. 6. 10.* How the *hard rocke was turned into standing water*, and the *flint stone to a springing well*, *Exod. 17. 6. Numb. 20. 11. Psal. 78. 16. and Psal. 105. 40.* The summe whereof is in brieft, that all the creatures, at the commandement of the Creator, are turned vpside downe; readie to doe, or not to doe, to shew foorth, or keepe in their ordinarie courses, according to his good will and pleasure. The sea flowing forward, at the word of God *turned backward*: the mountaines so called a *non mouendo*, because they doe not moue, *skippe like rammes*, and the *little hills like young sheepe*: the hard rocke, the flint stone, both exceeding drie, made *standing waters*, and *springing welles*. It is the nature of *ramping and roaring lions* to be *greedie of their pray*; yet the Lord shut the lions mouthes, that they could not hurt *Daniel* in their denne. It is the nature of water to drowne and deuoure men in the deepe, for the wicked Egyptians *sanke to the bottom* (saith *Moses*) *as a stone*: yet *Ionas*, by Gods appointment, being throwne into the middest of the sea, and swallowed vp in a Whales bellie three daies and three nights, was afterward cast out again vpon the dry land, safe & sound, *Ionas 2. 10.* It is the nature of fire to burne and consume; yet *Shadrach, Mesbach, and Abednego*, put into a fierie fornace made seuen times more hot then ordinary, walked in the middest of the flame without any danger. *The fire had no power of their bodies, not one haire of their head scorched, neither were their coates changed, nor any smell of fire came vpon them.* The blessed man and Martyr of God Saint *Bilney* (for so Father *Larymer* is bold

7 See Wisd. 19. 18.

2 Psal. 11. 13.

2 Psal. 17. 12.

6 Dan. 6. 12.

6 Exod. 15. 5.

4 Ionas 1. 17.

6 Dan. 3. 37.

f Serm. 7. before King Edw. 6.

^g Fox Martyr.
fol. 923.

^h Fox ubi sup.
fol. 939.

ⁱ Jo. Crispin in
Catalog. marty.
ex epist. Poggij
Florentini que
est ad Leonardū
Aretinum.

^k Exod. 14. 3.

^l Wisd. 19. 17.

^m Psal. 65. 14.

ⁿ Psal. 8. 1.

^o Exod. 15. 11.

^p Augustine.
Hierome.
Ambrosius.
Iacob de Valen-
tia.

to call him) often & comforted himselfe and his acquaintance with the words of our Lord, Esay 43. 1. *Fearre not Israel, for I haue redeemed thee, I haue called thee by thy name, thou art mine; when thou passest thorow the waters, I will be with thee, and thorow the floods, that they doe not ouerflow thee: when thou walkest thorow the very fire, thou shalt not be burnt: neither shall the flame kindle vpon thee.* So ^h Iames Baynham another holy Martyr (being at the stake in the middelt of furious and outrageous flames) cried out, *Behold ye Papists, ye looke for miracles, and here now yee may see a miracle, for in this fire I feele no more paine, then if I were in a bed of downe: yea it is to me like a bed of roses.* So ⁱ Hierome of Prage, when the deaths man at his burning would haue kindled the fire behinde at his backe, (lest it might otherwise seeme too terrible) presently called vnto him, and said, *Come hither, and let me see the fire before me; for if I had feared the fire, I needed not to haue come hither.* In all things behold then, how good and ioyfull a thing it is to serue the Lord, to be subiect to his kingdome, to march vnder his colours, and to fight his battailes. For God is a ^k man of warre, yea the Lord of hostes, hauing all creatures in heauen, on earth, and vnder earth at his absolute command; to protect such as follow him, and to fight against such as fight against him. At his word the ^l elements are changed among themselves, as one tune is changed vpon an instrument of musicke, and the melodie still remaineth. At his word the waues are calme, the fire cold, the mountaines moing: at his word the valleys mising, and the hills dance. O ⁿ Lord our gouernour how excellent is thy name in all the world, so ^o glorious in holinesse, fearfull in praises, doing wonders, able to doe whatsoeuer thou wilt, and willing to doe whatsoeuer is best for *Inda thy sanctuarie, for Israel thy dominion.*

Mytically the temporall Exodus of Israel out of Egypt bondage, pfigureth our spirituall deliuerance by Christ from the tyrannous oppression of Satan and

sinne.

sinne. Here then, according to the methode propounded, I am to treat first of the parties deliuered; secondly, of the perill and place from which all holy Christians are set free; thirdly, of the manner and means of our redemption.

Concerning the first, all true beleeuers (as ¹ Paul teacheth) are the seed of Abraham, and the house of Iacob. And the reason hereof is very plaine, they be the sons of Abraham that doe the workes of Abraham, Iohn 8. 59. but Abrahams chiefe worke was faith, as the text expressely, *Abraham beleeued God, and it was imputed to him for righteousness. Ergo, they which are of faith are the children of Abraham*, Galat. 3. 7. Christian people (faith ^c Augustine) are not aliants from the Commonwealth of God, and strangers from the couenants of promise: *Sed magis Israel*, as it were, more Israel then Israel it selfe. ^c For vnbeleeuing Iewes are the Sonnes of begetting Abraham after the flesh onely; but all the faithfull among the ^u Gentiles are the Sonnes of beleeuing Abraham, after the spirit. The Lord said to blessed Abraham, *a Father of many Nations haue I made thee*, Genes. 17. 5. that is, as Saint Paul expoundeth it, Rom. 4. 11. *The Father of them that beleene, whether they be Iewes or Gentiles*, as Saint Peter, Acts 10. 35. In euery Nation he that feareth God and worketh righteousness, is an Israel, *accepted of him*, adopted his Sanctuary, wherein hee will bee serued; and his Seigniorie wherein he will (as a King) raigne by his holy word and Spirit.

Now, for the second obseruable poynnt of our redemption, *Israels* bondage in Egypt liuely represents our miserable thraldome vnder Satan and sinne. The ^x black darkenesse in all the land of Egypt, was no darkenesse in comparisop of the kingdome of darkenes, out of which our blessed Sauour Christ Iesus hath brought vs into maruailous light. The diuell is the Prince of darknes, hell is a pit of darkenesse, sinne is a worke of darkenesse.

¹ Galat. 3. 29.

^c Gen. 15. 6
Rom. 4. 3.

^c In loc.

^c Luther in Galat. 3. 7.

^u Gen. 12. 3.
Galat. 3. 8.

^x Exod. 10. 22.

⁷ 1. Pet. 2. 9.

^a *Psal.* 119. 105.^a *Psal.* 19. 8.^b *Ephes.* 1. 18.^c *Rom.* 13. 12.^d *Acts* 15. 10.^e *Mat.* 11. 28.^f *Iansen. Concor.*
cap. 47. &
Pontan. ser. in
sejlo Mattheie.^g *Eccles.* 40. 1.^h *Iob.* 14. 1.ⁱ *Acts* 14. 23.^k *Heb.* 12. 2.^l *Deut.* 34. 1.^m *Rom.* 8. 18.ⁿ *Galat.* 5. 1.^o *Mat.* 23. 4.

But all the redeemed by Christ haue light where they dwell, his word is a Lanthorne to their ^z feet, his commandements a light to their ^a eyes, his spirit an illuminatour of their ^b vnderstanding, and so their workes are called ^c *armor of light*, and themselves honestly walking as in the day, *Children of light*, *Iohn* 12. 36.

The king of *Egipt* and his people so vexed Gods *Israel*, that they *made them weary of their lines by sore labour in mortar, and in Bricke, with all manner of bondage which they layd vpon them most cruelly*, *Exod.* 1. 14. So the Deuill and his complices haue cast insupportable burthens vpon the Sonnes of men, heauie yokes ^d, which neither our Fathers, nor our selues are able to beare. But Christ our true *Iosua*, saith vnto *Iacobs* house, ^e *Come vnto me allye that are wearied, and heauie laden, and I will ease you; take my yoke vpon you, and you shall finde rest vnto your soules.* ^f Diuines obserue three kinds of bur-

thens, vpon that text, namely, the burthē of } Affliction.
The Law.
Sinne.

In this *Egipt* of the world, great ^g trauaile and ^h trouble is created for all men, every Sonne of *Adam* is borne to labour and dolour; to labour in his actions, and to dolour in his passions: as *Bernard* pithily, as *Israel* went through *Egipt* and the *Wildernesse*, into the Land of promise; so wee must of necessity ⁱ *asse through many tribulations into the kingdome of God*, which is the heauenly *Canaan*. If we ^k looke vnto *Iesus* the founder and finisher of our faith, he will euen in this world affoord vs, as he did ^l *Moses* vpon the top of *Pisgah*, a little sight of the promised Land, making it ours in hope, though as yet not in hold, bringing vs to the resolution of Saint ^m *Paul*, *I count, that the afflictions of this life present, are not worthy of the glory which shall be shewed vnto vs hereafter.*

As for the burthen of the law, which is a yoke of ⁿ bondage, ^o grieuous and heauie to bee borne, Christ caseth

vs of it also, being made under the lawe, to redeeme them under the law, Galath. 4. 4. Hee blotted out the hand-writing of ordinances that was against vs, and tooke it out of the way, nailing it to the Crosse, Coloss. 2. 14. Wee cannot indeed exactly keepe any part of the Law, much lesse the whole : but (as the blessed Apostle speakes) it was in the hand, & that is, in the power of a Mediatour, Galat. 3. 19. And he did abundantly ^q fulfill all righte-ousnes in our person and place, ^r or in the hand of a Mediatour, as hauing authority to cancell it, and to take the burthen away from our shoulders.

Lastly, touching sinne, *Hee, who knew no sinne, made himselfe to be sinne for vs, that we should be made the righteousnesse of God in him, 2. Cor. 5. 21.* The ^c Lord saith, *According to the dayes of thy comming out of the Land of Egypt, will I shew maruailous things.* Now, when Israel went out of Egypt, and the house of Iacob from among the strange people, He did ouerturne the Chariots and Horsemen, and destroyed all the host of their enemies in the midst of the red Sea : ^s so likewise will he subdue our iniquities, which are our greatest enemies, and cast all of them into the bottom of the Sea, Mica 7. 19. that they may neuer appeare before vs againe, to confound our consciences in this world, or condemne our soules in the next. If the man be blessed ^u whose vnrighteousnesse is forgiuen, and whose sinne is couered; O well is it vnto thee, happy shalt thou be which art of the ^x household of faith! as hauing all thy foule faults and foes destroyed by Christs death, and buried in his graue.

The King of Egypt commanded the Midwiues of the Hebrew women, to kill euery male-childe in the very birth, Exod. 1. 15. And semblably the ^y red Dragon standing before the woman in the Wildernesse, is ready to deuoure her childe so soone as she brings it forth; that is, the deuill is alwaies at hand to quell euery vertuous motion arising in our minde, but the spirit of Christ (as a cunning midwife) brings forth our good intentions

L 4

into

^p Tho. Patmore
apud Fox Mar-
tyr. fol. 953. I-
dem serē
Primasius.
Aquine.
Lombard, in
Gal. 3.
^q Mar. 3. 15.
^r Anselm.
^s Mica. 7. 15.

^t August. in loc.

^u Psal. 32. 1.

^x Galat. 6. 10.

^y Apoc. 12. 4.

^a Acts 4. 12.

into good actions, working in vs both the will and the deed, Phil. 2. 13.

Concerning the meanes of our deliuerance, Christ is our *Moses* and *Iosua*, who brought vs out of *Egipt* into the Land of promise, for ^a among men is giuen none other name whereby we must be saued. All other (in holy Scripture) titled *Iesus*, are but types of our Lord *Iesus*. *Iesus Name*, renowned for his valour, is the type of Christ as he was a king. *Iesus Sidrach*, renowned for his knowledge, the type of Christ as he was a Prophet. *Iesus Isadach*, renowned for his piety, the type of Christ as hee was a Priest. Our *Iesus* is the *hard rocke*, mentioned at the latter end of this Hymne. That Christ is a *rocke*, we reade Mat. 16. 18. and 1. Pet. 2. 8. that Christ is an *hard rocke*, wee finde also Math. 21. 44. *Who soeuer falleth on this stone shall be broken, and on whome soeuer it shall fall, it will grinde him to powder.* That Christ is *that hard rocke* turned into a *standing water*. S. Paul telleth vs, 1. Cor. 10. *I would not that ye should be ignorant (quoth he) that all our Fathes were vnder the cloude, and all passed thorow the Sea, and did all eate the same spirituall meate, and all drinke the same spirituall drinke, for they dranke of the spirituall rocke that followed them, and the rocke was Christ.*

^a *Augustin.*

^b *Joh. 6. 60.*

^c *Mat. 5. 6.*

^d *Exod. 17. 6.*

Numb. 20. 11.

^e *Strigellius in*

loc. 6.

Mollerus in

Psal. 105. v. 41.

He seemed at the first an *hard rocke*, ^a when his Disciples said, ^b *This is an hard saying, who can heare it?* but afterward pleasant waters did flow from him, vnto such as ^c hunger and thirst after righteousnes. ^d *Moses* smote the rocke in the Wildernesse, and water came forth of it in such abundance, that all the congregation of *Israell* dranke thereof, and were refreshed. ^e So *Moses* rod, that is, the Lawe, smote Christ on the Crosse for our sinnes; he was made a curse for vs, Galat. 3. 13. He was wounded for our transgressions, and broken for our iniquities Esay 53. 5. and out of this hard rocke thus smitten by *Moses* rod, a Well of water sprang forth into euerlasting life, Iohn 4. 14.

The

The Sea saw that and fled] The world is called a Sea, Reuelation 4.6. the world then^e persecuting Christ and his Apostles, is a red sea, this red sea fled at the preaching of the Gospell and gaue place. *Christ rebuked the winds, and the waters, and so there was a great calme*, Matthew 8.26. *Iordan was drinen backe*, ^e Christ himselfe was baptised in Iordan, and such as are ^b baptised into Christ, and belecue, send not (as other ⁱ riuers vsually) their streames into the sea, that is, they *fashion not themselves according to this world, but are renewed in their mindes*, Rom. 12.2. they repent and *turne backe* from their old courses, and walke in newnesse of life, Rom. 6.4.

The mountaines skipped like rammes] By mountaines ^k Arnobius doth vnderstand the Prophets, *quia locuti sunt altitudines Dei*, they reioyced at the fulfilling of their Prophecies, and *skipped as Rammes*, in seeing that sheeheard borne, ⁱ who would lay downe his life for his sheepe. S.^m *Augustine* makes the blessed Apostles and other Preachers of the Gospell, *olde sheepe*, and their auditors as it were *lambes* and *young sheepe*, begotten in Christ vnto God by the disposers of the secrets of God, according to that of ⁿ Paul vnto his Corinthians, *In Christ Iesus I haue begotten you through the Gospell*.

Israels Exodus out of Egypts bondage was so great, that God himselfe *in perpetuam rei memoriam*, instituted the ^o passouer to be kept of his people for euer, and further inserted a short remembrance thereof in the prologue to his law, *I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage*. This deliuerance was temporall and particular onely concerning *Israel* and *the house of Iacob*: but the redemption by Christ is spirituall and generall, appertaining to men of all conditions and countries, of all tribes, and at all times, euen from the beginning vnto the worlds end. *For so God loued the world, that he gaue his onely begotten Sonne, that whosoener beleueth in him, should not perish, but haue enerlasting life*, Iohn 3.16. and therefore

^f Dr. Incognitum.

^g Matth. 3.16.

^h Rom. 6.3.

ⁱ Ecclesiastes 1.7.

^k In loc.

ⁱ Iohn 10.11.

^m In loc.

ⁿ 1. Cor. 4.15.

^o Exod. 12.

P 1. Cor. 5 7.

¶ Melancthon
in loc. affirms,
that it was v-
sually sung a-
mōg the Iewes
at their cele-
bration of Ea-
ster.

¶ Apoc. 17. 6.

¶ Bellarm. epist.
dedic. Tom. 1.
controuers.

¶ Idem epist. de-
dic. Tom. 2. Ba-
ronius epist de-
dic. Tom. 2. an-
nal & reliqui
papistæ commu-
niter.

¶ Cap. quoniam
de immunitate
in 6. & Turre-
cremat sum. lib.
2. cap. 37. per to-
tum.

¶ 2. Thessal. 2. 4.
¶ In Decreto
cap. si Papa dist.
40.

¶ Hen. Sedulius
apolog. lib. 2. c. 9.

therfore the Church (vpon good grounds) ordained the feasts of Christs Incarnation, Passiō, Resurrectiō, Ascension. And for as much as *Christ is our P. Passe-ouer*, the Church of England & appoynted this hymne fitly to bee read on Easter day.

The Church of Rome *drunkē with the blood of Saints, and with the blood of the martyrs of Iesus Christ*, is spiri-
tually *Babylon and Egypt*. And the *Papists*, her followers, a generation of *barbarous people*, barbarous in their do-
ings, and barbarous in their doctrines. Concerning their barbarous vsage, their bloodie butchering of Gods Is-
rael in *Angrongne*; their massacre in *France*; gun-powder treason in *England*, are clouds of witnesss against them vnto the worlds end.

As for their sayings, is it not barbarous language to call that *man of sinne*, most holy father; and, as if that were not enough, holinesse it selfe, *sanctitas vestra, beatitudo vestra*? Is it not barbarous language, to set Anti-christ in the seate of Christ, and to terme him expressly *the husband of the Church*? Is it not barbarous language to magnifie the Romish *Pharaoh* aboue * all that is called God, making him a Demi-god, yea Semi-god, neither absolutely God, nor simply man, but a midling between both? Is it not barbarous language to say, that none may presume to tell him of his faults, though he should, through his ill example, draw millions of men into hell? as their owne text runneth, *innumerales populos ceteruatim secum ducit primo mancipio gehenne, cum ipso plagis multis in aeternum vapulaturus, huius culpas istice redarguere praesumit mortalium nullus*.

Is it not barbarous language to say, that no minorite Frier, obseruing S. * *Francis* order and rule, can be damned? and that a certaine Frier vpon a time being carried into hell, and surueying in it euery corner, found *not so much as one Franciscan Frier*. That a Frier should goe to hell is thought no great marueile, but that he should returne from thence to tell vs this tale, seemeth incredible, confide-

considering the Pope himselfe determineth, *ex inferno nulla redemptio*.

Is it not barbarous language to say, ^a that to bee buried in a gray Friers frocke, in *S. Francis* Cowle, should remit foure parts of penance, three parts of our sinnes?

^b *Qui sit ut moriamur in cucullo,
Cum nemo bene uiuat in cucullo.*

Is it not barbarous language to say, that it is an ^c honest thing for a Priest to be intangled with many concubines in secret, then openly to be ioined in marriage with one wife? For hee may not keepe one benefice with one wife, ^d but hee may haue two benefices and three whores.

Is it not barbarous language to say, ^e that for repeating ouer the fiftene Ooes, euery day once through a whole yeere, wee shall apertly see our Ladie to helpe vs after our death? or, that we shal haue the like benefit, for saying of her Psalter vpon the tenne beades, that come from the crossed Friers; or vpon the fiue beades hallowed at the Charter-house; or for fasting *the Ladies fast*, as they call it, yea for fasting on the Wednesday?

Is it not barbarous language to say, that our ^f owne inherent righteousnesse is the formall cause of absolute iustification, and not the righteousnesse of Christ imputed vnto vs? This opinion is so barbarous, that *S. Paul* saith of it, *Galath. 5. 4. Yee are abolished from Christ, and fallen from grace, who soeuer are iustified by the law.*

Is it not barbarous language to say, that the *Crucifixe* is to bee reuerenced and adored with the selfe same kinde of worship, that is due to Christ, *eadem reuerentia imagini Christi exhibenda & ipsi Christo?*

In respect of these barbarisines, and many moe, the blessed Martyr ^h *Aymondus*, being condemned by the Papists of *Bourdeaux & Angeou* to dye, sung this hymne as hee went to the stake, *When Israel went out of Egypt, &c.* insinuating that the kingdome of Poperie was like *Egypt, an house of bondage*, where the man of sinne domineering

^a *Fox Martyr.*
fol. 913. & 1011

^b *Buchanan fratres fraterni.*

^c *Card. Campegius, Albertus Pigbius apud Iewel defence of his apolog. part 4. cap. 1. diuif. 1.*

^d *Cornelius Agrippa de vanis.*

scienc. cap. 64.
^e *Jo. Lambert apud Fox Mar.*
177. fol. 1018.

^f *Bellarm. de Iustificat. lib. 2. cap. 2. & cap. 10.*

^g *Thom. part. 3. quest. 25. art. 3.*

^h *Fox Martyr.*
fol. 821.

mineering in the conscience, doth impose grieuous burthens vpon Gods *Juda*, worse then any sore labour in mortar and bricke. If *Adams* in his innocencie did not exactly keepe one precept of God; how shall *Adams* posteritie, compassed about with infirmitie, doe workes of supererogation? obseruing not onely the Commandements of God, but also the Councels of the Church, and ordinances of men, almost infinite for their number, altogether insupportable for their nature.

Almightie God hath, out of the riches of his glorie, deliuered vs alone from these barbarians; and that wee now continue yet free from them, is not our owne warines, or worthinesse, but his worke only: that doth all wonders. The planting of the Gospell among vs in the daies of King *Henry* the 8. was a great wonder; the watering of it in the daies of King *Edward* the 6, another great wonder; the flourishing of it in the daies of our renowned Queene *Elizabeth*, and our gracious Soueraigne King *Iames*, another great wonder. Our deliuerance from the *Northern Conspiracie*, from the *Spanish Armado*, from the *Gunpowder-plot*, are great arguments of Gods might and mercie, manifested to his *English Israel*. In regard of all which, and many moe fresh in our memorie, we may well (as ^k other translations haue done before vs) adioyne the next hymne to this, and say, *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise, for thy louing mercie, and for thy truths sake.*

The dialogue betweene the Prophet and the creatures, instructeth vs how wee should stand in awe of God, seeing the very dumbe creatures and insensible feare before him. Doth an ^l oxe know his owner, and an asse his masters cribbe? and shall not *Israel* vnderstand? Shall vnreasonable beasts of the field, and feathered fowles in the ayre, praise the Lord in their kinde? and shall not man *sanctius his animal, mentisq, capacius alia*, sing alwaies the louing kindnes of God, and with his mouth euer shew forth his mercie from generation to

gene-

¹ *Psalm* 136. 4.

^k *Septuagint.*
Vulgar Latin.
Augustine.
Hierome.

^l *Isay* 1. 3.

^m *Psalm* 89. 1.

generation? Shall he haile, snow, winde, water, and weather fulfill his word? Shall the sea flee, the earth tremble, the mountaines and hills skip at the presence of the God of *Iacob*? and shall not *Iacob* himselfe serve the Lord in feare, and reioyce vnto him in trembling? Shall the hard rocke be turned into a standing water, and the flint-stone into a springing well? and shall not our hard and flintie hearts, in consideration of our owne miseries, and Gods vnspeakable mercies in deliuering vs from euill, (if not gush forth into fountaines of teares) expresse so much as a little standing water in our eyes? It is an hard heart indeed, *quod nec compunctione scinditur, nec pietate mollietur, nec mouetur precibus, minis non aedit, flagellis duratur, &c.* O Lord touch thou the mountaines and they shal smoake, touch our lips with a coale fro thine altar, & our mouth shal shew forth thy praise. Smite Lord our flintie hearts, as hard as the nether mill-stone, with the hammer of thy word, and mollifie them also with the drops of thy mercies, and dew of thy spirit, make them humble, y fleshie, y flexible, y circumcised, y soft, y obedient, y new, y cleane, broken, and then a broken and contrite heart (O God) shalt thou not despise, Psal. 51. 17. *Domine Deus meus, da cordi meo te desiderare, desiderando querere, querendo inuenire, inueniendo amare, amando mala mea non iterare.* O Lord my God, giue me grace from the very bottome of mine heart to desire thee, in desiring to seeke thee, in seeking to finde thee, in finding to loue thee, in louing vtterly to loathe my former wickednesse; that liuing in thy feare, and dying in thy fauour, when I haue passed thorough this Egypt and wilderness of this world, I may possesse that heavenly Canaan, and happie land of promise, prepared for all such as loue thy comming, euen for every Christian one, which is thy dominion and sanctuary.

PSALME.

ⁿ Psal. 148. 8.^o Psal. 111.^r Ierem. 9. 1.^q Bernard. lib. 1. de considerat.^s Psal. 144. 5.^t Esay. 6. 6.^u Psal. 51. 15.^v Iob. 41. 15.^x Matth. 11. 29.^y Ezech. 11. 19.^z Iosua 24. 23.^a Deut. 30. 6.^b Iob. 23. 16.^c Pro. 23. 13. 26.^d Ezech. 36. 26.^e Matth. 5. 8.^f August. medit. cap. 1.

PSALME 118.

O give thanks unto the Lord, for he is gracious, and his mercie endureth for ever.

*Wilcox.
Mollerus.
Caluine.
Tymel.*

THis Hymne seemes to bee made by *David*, after some great troubles in the daies of *Saul*, & before he was King; or ^h else for some notable victorie gained against his enemies, after hee was established in his Throne, to wit, after hee had ouercome the Philistims, 2.Sam.6. or happily when he triumphed over the children of *Ammon*, 2.Sam.12.

It consists of 3 parts especially:

1. An exhortation to praise God, in the foure first verses,
2. A reason of this exhortation, from the 5. to 21.
3. A conclusion or application of both, from the 21. to the Psalmes end.

In the former obserue the	Time when, <i>now</i> .	Exhorting, <i>David</i> the King.		
			Parties who	Generally al people, vers. 1.
				Specially Gods <i>Israel</i> above other people, vers. 2.
	Exhorted	Singularly the house of <i>Aaron</i> , above the rest of <i>Israel</i> , vers. 3.		

Concerning the time, *now*, that is, instantly without any delay; as God helpeth vs in time, so wee must also praise him in season. Or *now*, that is vpon this occasion, indeed we must praise God euer, because his *mercies* doth endure for euer: yet for especiall mercies, wee must in-

uent

inuent especiall songs, and yeelde new thanks for new things : and therefore *David* here being wonderfully deliuered from a great many troubles (hauing now taken his enemies ¹ crowne from his head, which weighed a talent of gold with precious stones, and set it vpon his own) calleth vpon his Priests and people to confesse, now, that the Lord is gracious. All other men ought at all other times to performe this dutie: but his subiects at this time principally, *let Israel now, let the house of Aaron now.* Or now, that is at this solemne ^k feast appoynted for the same purpose, for albeit we must alway laude the Lord, Yet ought we most chiefly, so to doe, when we meete and assemble together, to render thanks for the great benefits that we haue receiued at his hands, and to set forth his most worthy praise.

The person exhorting is *David* the King: Princes actions are the peoples instructions; a Courtier is a strange creature, who loseth himselfe in following other, hee liueth a great deale by the bread of other, a good deale by the breath of other; oftentimes his clothes are not his owne, his haire not his owne, his complexion and very skinne not his owne; nay that which is worst of all, his soule (which as *Plato* said is most himselfe) is not his owne, while he liueth at the deuotion of other.

¹ *Nemo suos (hac est aula natura potentis)*

Sed domini mores Casarianus habes.

Courtiers (as ^m one said) rise late, come late to the temple, dine late, sup late, goe to bed late, and repent last of all, if at all: and the reason hereof is plaine, because they want such examples and patternes as *David*, to goe before them in giuing thanks vnto the Lord.

The peoples welfare doth especially consist in the Princes safety, *David* therefore being deliuered from his enemies (who compassed him about, and kept him in on every side, swarming in multitude like Bees) is not content to giue thanks vnto God priuately himselfe, by himselfe; but openly proclaimeth his thankfulness, exhorting

¹ *2. Sam. 12. 30.*

^k *Buegr.
Mollerus.
Gentiliard.*

¹ *Martial. Epi-
gram. lib. 9. ep. 83*
^m *Guevara lib.
de vita priuata.*

horting all his people to doe the same: saying, *O glorie thouketh vnto the Lord, let Israel, and the house of Aaron and all that feare the Lord, confesse that his mercies endure for euer*: the which is answerable to that which he hath
ⁿ else where, *O praise the Lord with me, and let vs magnifie his name together.*

The very name of peace is sweete, but the very sound of warre terrible, for *ἔσση* in greeke signifies much blood, and the latine *bellum* is so called ^o *quasi minimè bellum*, or as ^p other *à bellis*, in respect of their beastly rage shewed in warres. As when *Tamberlane* had conquered Princes, he did vse them as coach horses to draw him vp and downe in triumph: and ^q *Adonibezake* made seuentie Kings gather crummes of bread vnder his table. When the ^r *Switzers* in the yere 1443. vanquished the *Thurcoenses* in battaile, they made great bankets in the place where they wonne the victorie, vsing the dead corps of their aduersaries in steede of stooles, and tables, and moreouer opening their bodies, dranke their blood, and tare their hearts. The ^s *Numantines* assaulted by the *Romanes*, made solemne vowes among themselues, no day to breake their fast but with the flesh of a Romane, nor to drinke before they had tasted the blood of an enemy: And when ^t *Scipio* tooke their towne, they killed all their olde men, women, and children; and heaped vp all their riches in the market place giuing fire to euery part of the Citie, leauing the conqueror neither goods to spoyle, nor persons ouer whom hee might insolently triumphe. What neede I seeke so farre, the cruell outrages betweene the *Spaniard* and the *Hollander* haue been such, as all eyes of pittie and pietie had iust cause to lament them.

These are the fortunes of forraigne warres, now concerning ciuill, or rather vnciuill dissensions among our selues. It is a conclusion agreed vpon at weeping crosse, that nothing in the world ruinateth a common-weale more then it: example hereof *Hierusalem*, example

Rome,

ⁿ Psalm. 34. 3.

^o Seruius.

^p Festus, idem
Godefridus pre-
fat in Veget. de
re militari.

^q Iudges 1. 7.

^r Lanquet.

Chron. pag. 261.

^s Gueuara epist.

^t Plutarch.

Rome, both which by priuate factions made themselves a prey to the common enemy. Example hereof infortunate France, in whose late ciuill warres (as ⁿ some account) there were slaine twelue hundred thousand French borne, beside other of their allies. Example hereof England in olde time, before the houses of Torke and Lancaster were vnited, in which vnhappie quarell (as ^x Comineus reports) besides an infinite number of the Commonaltie, there were cruelly butchered fourescore Princes of the blood royall. *In bellis civilibus omnia sunt misera* (quoth ^y Tullie) *sed nihil est miserius, quam ipsa victoria.* The ^z Chronicle saith of Edward the second, ouercomming and killing his owne Barons, *Tunc verè victus, quando tot vicit prudentes milites.* In homebred and intestine garboyles, if the worst obtaine victorie, then instantlie the State becommeth a *verie shambles, or a sinke of sin.* If the good men conquer, albeit they be by their disposition and ingenuous education harmelesse and humane, yet necessitie will often make them exceeding furious and bloody: so that as the Poet saith, *Vna salus vltis, nullam sperare salutem.* In this extremitie wee must either fight, and so looke for sudden death; or else flie, and so leade a tedious life, hauing a continuall sound of feare in our eares, either the piteous outcries of fatherlesse children, of comfortlesse widowes, of hopelesse and haplesse kinsmen; or else terrible roaring of Canons, and dreadfull alarums of mercilesse enemies.

^a *Omega nostrorum Mars est, mars alpha malorum.*

On the contrarie, peace procureth all good and ioyfull things vnto the common-wealth. In peace the Merchant tradeth abroad, and bringeth home ^b wine to glad the heart of man, and oyle to make his countenance cheerefull: in peace the Church and Vniuersitie flourish, and the messengers of peace preach vnto you the sweete tidings of the Gospell. In peace the Plough-man sowes in

M

hope,

^u *Erntum fulmen,* pag. 144.

^x *Hist. lib. I. cap. 7.*

^y *Epist. lib. 4. epist. 51.*

^z *Walsingham in Ed. 2. pag. 95.*

^a *Ouin, Epigr.*

^b *Psalm. 104. 15.*

^c *Pron.* 5. 18.

^d *Psal.* 128 3.

^e *Psal.* 65. 14.

^f *Psal.* 133.

^g *Caluin.*

Mollerus.

^h *Placidus.*

Bellarmino.

Agellius.

hope, and reapes with ioy. In peace widowes are comforted, and maidens are giuen to marriage; no leading into captiuitie, no complaining in our streetes. In peace we reioyce with the ^c wife of our youth, and she is like the ^d fruitfull vine, and our children as oliue branches round about the table. Our sonnes grow vp as the yong plants, and our daughters as the polished corners of the Temple. In peace our valleys stand so thick with corne, that they ^e laugh and sing; our garners are full and plenteous with all manner of store; our oxen are strong to labour, and our sheepe bring forth thousands and ten thousands in our streets. In one word, all honest occupations and honourable professions thriue, while brethren dwell together in vnitie. Wherefore *David* depending on the one side the rents of the kingdome vnder *Saul*, and pondering on the other side the manifold blessings of a flourishing peace, being ouercharged (as it were) with ioy, breakes forth into these words, ^f *Ecce quàm bonum*, O behold, how good and ioyfull a thing it is, for brethren (s that is, subiects of the same kingdome) to dwell together in vnitie! ^h Many things are good, which are not ioyfull. Againe, many things are ioyfull, which are not good: but amitie betweene brethren is both a good and a ioyfull thing. If it were good and not ioyfull, it would be tedious: if ioyful and not good, it might be vicious: but good & ioyfull together, is excellent good; *omne tulit punctum*, it is a double sweete, when as profit and pleasure meet: it is good, there is y profit; it is ioyfull, there is y pleasure. It is like the precious oyntment of *Aaron*, there is the sweet of pleasure; it is like the dew of *Hermon*, there is the sweete of profit. As sweet perfumes are pleasant not only to such as vse thē, but also to the whole cōpany: so concord is not only profitable to good men, which are the peace-makers; but euen vnto all other in the same Common-wealth, of whatsoeuer function or faction. And therefore *David* being now quietly seated in his kingdome, free from warres abroad, and iarres at home,

home, calleth vpon all his people, to *confesse that the Lord is gracious, and that his mercie endureth for euer.*

But in more particular hee calleth vpon *the house of Aaron*,¹ that is, the Priests and Leuites, and that for two reasons especially: First, because such as trouble Israel, hate most of all the Priests and Preachers of the word. Secondly,² because the Priests are the Prouosts of the people, Heb. 13. 7. the salt of the earth to season other, Matth. 5. 13. and therefore seeing they be Precentors in Gods quire, it is their office to sing first, that other may sing after. In respect of danger and dutie, the house of *Aaron* haue good cause to praise God more then other, and to confesse that his mercies endure for euer.

¹ Numb. 18.

² Dr. Incognit.
Mollerus.

¹ Caluin.

Now, for as much as^m *all are not Iewes, which are Iewes outward, and all are notⁿ Israel, which are of Israel:* I say, for as much as there be many^o hypocrites as well among Priests and people; therefore *Dauid* in the fourth verse (chiefly) calleth vpon such as truly feare the Lord, *Tea let them now that feare the Lord confesse, that his mercie endureth for euer.* For hereby such enioy not onely a ciuill and outward peace, which is common to the whole State: but further, a religious and inward peace of conscience, which is proper to themselues. For when there is ^p peace within the walles of Hierusalem, and plenteousnes within her palaces, euery one may goe into the house of the Lord, and stand in the gates of the beautifull Temple. Then all the Tribes ascend to giue thanks vnto the name of the Lord, to ^q worship, and fall downe, and kneele before the Lord our maker, entering into his^r courts with praise. Then, as it is in this Psalme, *they binde the sacrifice with cords, euen vnto the hornes of the altar*, exercising all acts of religion, and powring out their whole soule before the God of heauen. On the contrarie, in time of warre the Gentiles, and other who know not God, enter into the inheritance of God, and defile his holy Temple; they doe not only cry, *Downe with it, downe with it vnto the ground,*

^m Rom. 1. 28.

ⁿ Rom. 9. 6.

^o Mollerus.
Caluin.

^p Psal. 122.

^q Psal. 95. 6.

^r Psal. 100. 3.

^f Psal. 84.

Who make their nests in houses and trees neere thy Tabernacle, *Hen. Molerus in loc.* Or mystically, whether I lead an active life like the Sparrow, or a cōtemplative, like the Turtle, thy altars are the best nests to rest in. *Belarmino.*

^u Psal. 145. 9.

as it is in the 137. Psalm: but as wee finde in the 79. Psalm, they pull it downe in deede, and make *Hierusalem* an heape of stones, giuing the bodies of Gods deare seruants to be meate vnto the fowles of the aire, and the flesh of his Saints vnto the beasts of the field. Ye therefore that doe truly professe, haue greatest occasion duly to confesse Gods exceeding mercie, for enioying the sweet benefit of peace. For if once ye should a little while want the comfort ye reape, by publike prayers and preaching in Gods house; ye would complaine grievously, ^f Lord, how amiable are thy dwellings! my soule hath a longing desire to enter into thy courts. How blessed are the ^t sparrow and swallow, who may come to thy altars, and set vpon thy Temple! For one day in thy courts is better then a thousand: I had rather be a doore-keeper in the house of my God, then to command in the tents of vngodlines.

The reasons of this exhortation are manifold, expressed by *Dauid* here particularly from the 5. verse to 21. but they be generally these

Two:	Gods mercies toward his childre Gods iudgements vpon his enemies, in whose name alone they be destroyed, and become extinct as fire among the thornes, &c.	In generall, <i>He is gracious, and his mercie endureth for ever.</i> In particular to <i>Dauid</i> ; <i>I called vpon the Lord in trouble, and hee heard mee at large, &c.</i>
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The mercies of the Lord are so rich and abundant, that our Prophet ^u elsewhere saith, *his mercie is ouer all his workes.* And it is seene in two things chiefly: 1. In giuing euery thing which is good. 2. In taking away whatsoeuer is euill. Now we may the better vnderstand the greatnes of his goodnes in both, if wee will examine the breadth, and length, and depth, and height thereof, as *S. Paul* intimates, *Ephes. 3. 18.*

First

First, for the breadth of his mercie, whatsoeuer is good is originally from God, * euery good and perfitt gift is from aboue descending from the Father of lights, euen the very minnoms and minutes are mercies, holden as it were by *Franck-almoigne*. And as hee bestoweth on his euery thing which is good: so likewise he takes from them euery kinde of euill. Bread taketh away hunger, and drinke taketh away thirst, and apparell taketh away nakednesse, and fire taketh away coldnesse, and other things deliuer vs from other miseries in this world. But all these creatures are the Lords, and they cannot helpe vs, except hee blesse them. Againe, there bee many miseries vnknowne vnto the creatures, as the subtile tentations of the diuell, and the manifolde blindnesse of our vnderstanding and erronous conscience, from which onely God is able to deliuer vs, as being the Phisitian of our soule, so well as the protector of our body. Moreover, as the creatures take not away all miseries, but a few, so they take them away not from all, but from a few. God alone is able to deliuer all men from all miseries, and though hee doe not this vnto all, yet there bee none but haue tasted of some, yea of many of his mercies; which occasioned our Prophet to say, *the earth is full of the goodnesse of the Lord*; and our Church to pray, *O God whose nature and propertie is euer to haue mercy and to forgine*. But ye will obiect, if the Lord can deliuer from all euill, why doth hee not, as being *the Father of mercies*? Answer is made, that God our Father in Heauen knowes what is best for vs, his children on earth; hee therefore doth afflicte vs, and scourge vs for our benefit. Saint *Paul* desired thrice to be deliuered from the buffeting of the flesh, and not heard; that Gods power might be made perfitt thorough weakenesse. And so the Lord tooke not from *Lazarus* his sicknesse and pouertie, that hee might crowne him with a greater mercy, commanding his *Angels* to carrie him into the bosome of *Abraham*. And so hee suf-

* *Isaies* 1.17.y *Psalms* 33.5.* *2. Cor.* 1.3.* *2. Cor.* 12.8.b *Luke* 16.22.

^c Job. 16. 2.

fers his seruants to be tempted and tried with imprisonment, and losses, and crosses for their good: in this respect he is tearmed the *God of all consolation*, 2. Cor. 1. 3. *of all*, as knowing how to comfort vs in all our tribulation, a present helpe in euery kinde of trouble. Nothing in the world can doe this, and therefore ^c *Iob* said to his acquaintance, who could not vnderstand his grieffe aright, *miserable comforters are ye all*. Againe, God is the God of *all comfort*, in that he comforts his children so fully, that it is a ioyfull thing for them to bee sometimes in affliction. For as the sufferings of Christ abound in them, euen so their consolation aboundeth thorough Christ, 2. Cor. 1. 5.

^d Psalm 32. 11.

Touching the length of his mercy, *Dauid* saith, *it endureth for euer*: as his mercy compasseth vs about ^d on euery side; so likewise at euery season, it continueth vnto our end, and in the end: yea, further in that other life which is without end; his mercies are from euerlasting to euerlasting, that is, from euerlasting predestination to euerlasting glorification. His mercies in forgiving our offences, and in couering all our sinnes, are exceeding long: the Lord saith our Prophet is ^e *full of compassion and mercie, long suffering, and of great goodnesse*. For though impenitent sinners prouoke him euery day, walking in their owne waies, and committing all vncleanesse euen with greedinesse: yet he neuertheless affoords his good things, in ^f giuing them raine, and fruitfull seasons, and filling their hearts with foode and gladnesse; his mercie doth exceede their malice, being patient toward them, and desiring that none should perish, but that all should come to repentance, 2. Pet. 3. 9. Hee maketh as though hee sawe not the sinnes of men, because they should amend, *Wised.* 11. 20. Christ aduiseeth vs (*Mat.* 18. 22.) to forgieue one another, not onely seauen times, but also seuentie times seuen times: and *Luke* 6. 36. to be mercifull, as our Father in heaven is mercifull, insinuating hereby that God is infinitely mercifull

^e Psalm. 103. 8.^f Acts 14. 17.

mercifull vnto sinners, euen to great sinners which owe his Iustice tenne thousand talents.

Concerning the depth of his mercy, loue is seene in our

Sayings.

Doings.

Sufferings.

Loue superficiall is in word onely, that which is operative, manifesting it selfe in deedes is deepe, but the profoundest of all is in suffering for another. Now the Lord hath abundantly shewed his mercies in all these. First, in his word written and preached, written & *For wee haue the holy Bookes in our hands for comfort, and what soeuer things are written afore time, were written for our learning, that we through patience and comfort of the Scriptures might haue hope,* Rom. 15. 4. By his word preached, for the Ministers of the Gospel (as ^h Ambassadors) entreate you to be reconciled vnto him; vnto them is committed the word of reconciliaton and peace, they be the ¹ disposers of his mysteries, and messengers of his mercies, it is their duty to binde vp the broken hearted. And therefore *Dauid* saith in the 85. Psalm, verse 8. *I will hearken what the Lord will say concerning me, for he shall speake peace to his people.*

⁸ Macab. 12. 9.

^h 2. Cor. 5. 20.

¹ 1. Cor. 4. 1.

Secondly, God sheweth his mercy toward vs in his doings, in ^{*} sauing our life from destruction, and in crowning vs with his louing kindnesse. But as loue is seene in deedes more then in words, so more in suffering then in doing, and of all suffering, death is most terrible; and of all deaths, a violent; and of all violent deaths, hanging vpon the Crosse is most hatefull and shamefull; yet God so loued the world, that he gaue his onely begotten Sonne to dye for our sins on the Crosse. Doubtlesse one wil scarce dye for a righteous man, but yet for a good man it may be, (saith ¹ Paul) that one dare dye; but he setteth out his loue toward vs, seeing, that while we were yet sinners, and his enemies, Christ dyed for vs.

^h Psalm. 103. 4.

¹ Rom. 5. 7.

Lastly, for the height of his mercy, the depth appeareth in it's effects, but the height by the cause moouing

^m Psalm. 36. 5.

^a Proverb. 12. 10.

^o Luke 2. 14.

^p Augustine.

Moltetius.

^q Calvin.

Placidus.

Tileman.

Agellius.

to mercy, which is exalted above the Heavens, according to that of *David*, ^m *In Cælo misericordia tua Domine*. Men use to pitie their seruants in respect of their owne commoditie, the which is the lowest degree of mercy, for euery man (if he be not a foole) pittie his very ⁿ beast. Other pitie men in regard of friendship and alliance, which is an higher degree of mercy. Some shew pitie to men in that they be men, not onely flesh of our flesh, and bone of our bone, but also created according to Gods owne likenesse and similitude, which is among vs the highest degree of mercy. Now God takes pitie on all things as being his Creatures, on men especially being created after his owne Image, but on true Christians principally, being the Sonnes and heires of his kingdome. If any shall aske what cause moued him to make the world, to create man after his owne likenesse, to iustifie sinners, and adopt vs for his children? it is nothing else but his meere mercy, *that endureth for ever*. He loued vs when we would not, yea, when wee could not loue him; and he continueth his goodnes not in respect of his owne benefite, for hee needes not our helpe; but onely for our good. The Lord is gracious, because gracious. And therefore the blessed Angels aptly diuided their Christmasse Caroll into two parts, ^o *Glory to God on high, and on earth peace*. God hath indeed all the glory, but we reape the good of his graciousnes and mercie that endureth for ever.

I called vpon the Lord } Hitherto King *Dauid*, concerning the graciousnesse of God in generall. He comes now to treat of his mercy toward himselfe in particular, the which is applyed by Diuines vnto the ^p Church; and ^q Christ himselfe, who was in his Passion *beard at large*, and in his Resurrection *he saw his desire vpon his enemies*. The pith of all which is summarily comprised in the 24. verse, *This is the day which the Lord hath made, let vs reioyce and bee glad in it*. In which obserue,

I. What

1. What day is meant by *this day*.

2. How the Lord is said to haue *made* this day, more then other daies.

3. Why we should in this day so *made*, *reioyce* and *be glad*.

For the first, ^rlitterally this ought to be referred vnto the solemne day, wherein *Israel* and *Aaron*, as well Priests as people being assembled together, gaue publike thanks vnto the Lord, for that their good king *Danid* was now fully deliuered from all his enemies, and quietly settled in his princely throne. So this text ^ris a very fit theame for the *Coronation* dayes of our late blessed, blessed *Queene*, and present gracious *King*: as also for the *Commemoration* of our happie deliuerance from the *Spanish Inuasion*, anno 88, and from the bloody *Gunpowder plot* on the fifth of Nouember 1605.

^r But mysticallie *this day* is the time of grace, beholde now is the accepted time, now the day of Saluation, 2. Cor. 6. 2. and this day is tearmed here *Catecochen*, *The day*, ^rbecause the whole time wherein a man liues without Christ, is called in holy Scripture, *The night and darkenesse*, as being full of *terrors* and *errors*, of *blindnesse* and *ignorance*. So *Saint Paul*, Rom. 13. 12. *The night is past, and the day is come*. And Ephes. 5. 8. *Once yee were darkenesse, but now light in the Lord*; your selues, ^r *Children of light*, and your workes, ^r *Armour of light*.

^r *Dominus est Dies*, Christ is the day, or rather indeed the ^rlight of the world, and ^r *Sunne* of the day ^rspringing on high, to giue light to such as sit in *darknesse*, and in the shadow of death. This day did appeare to the world in some measure ^rfrom the beginning. For the manifestation of Christ Iesus, the supernaturall *Sunne of righteousness*, *arising with beaith vnder his wings*, to them that *fear the Lord*, resembling a great deale, the rising of the naturall sunne in our Horizon. First, the sunne being ready to rise, sendeth forth a little glimpse of

^r *Bucer.*
Caluin.
Mollerus.

^r *Augustin.*
Arnobius.
Melancthon.
^r *Mollerus.*
Dr. Incognitus.

^r *Iohn 12. 36.*
^r *Rom. 13. 12.*

^r *Bonauet. in loc.*

^r *Iohn 1. 9.*
^r *Mal. 4. 2.*
^r *Luke 1. 78.*
^r *Tilleman.*

of his brightnesse, whereunto wee may compare the mystery of that Aphorisme: *The seede of the woman shal breake the serpents head*, Gen. 3. 15. Then it doth enlarge the same brightnes with more splendour, to which happily *Noahs* prophecie may bee likened, *Blessed bee the Lord God of Sem*, Gē. 9. 26. Afterward ascending higher, & approaching neerer vnto vs, it putteth forth his glittering beames of clearer light, whereto we may relemble the plainer promises concerning Christ, communicated to the latter ages of *Abraham*, Gen. 12. 2. of *Isaac*, Gen. 26. 3. 4. of *Jacob*, Gen. 28. 14. of *Dauid*, 2 Sam. 7. 12. At length it discouereth it selfe and appeareth openly, whereunto Christs incarnation and liuing in the world answereth, 1. Ioh. 1. *That which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled, &c.* Last of all, it gloriously mounteth vp above the earth, and ^d nothing is hid from the heat therof: and to this accordeth our Sauours resurrection and ascension, whereby himselfe was glorified, and hee drew o-thermen vnto him, Ioh. 12. 32. and gaue them power, belecuing in his name to bee the sonnes of God, Ioh. 1. 12. Wherefore, seeing the Messias of the world, is now dead for our sinnes, and risen againe for our iustification, and sitteth at the right hand of God in heauen, euer making intercession for vs; and seeing the ^e sound of his Gospell is gone through all the earth, and the words of his Apostles vnto the ends of the world, we haue good cause to sing and say, this is the most acceptable time, the day of saluation and grace, ^f which in other ages was not opened vnto the sonnes of men, as it is now re-uealed, and therefore *let vs reioyce and be glad in it.*

Now, for as much as the resurrection of Christ, is the ^g complement of all the promises concerning the Messias, and as it were, the ^h locke and key of faith, on which all other Articles depend; the Church of England, and ⁱ other Diuines auncient and orthodoxe, haue made this

Hymne

^d Psal. 19. 6.

^e Rom. 10. 18.

^f Ephes. 3. 5.

^g Mollerus.

^h Church Hō.
for Easter day.

ⁱ Chrysost.

Euthym.

Melanch.

Bucer.

Hymne proper on Easter day: for on this day Christ arising from the dead, was heard at large; on this day, hee saw his desire upon his enemies; on this day hee did openly triumph ouer the diuell, and death, and hell, albeit they compassed him round about, and kept him in on enery side; yet in the name of the Lord hee destroyed them. On this day hee did not dye, but liue to declare the workes of the Lord. On this day, the same stone which the builders refused, is become the head stone of the corner; it is the Lords doing, and it is maruellous in our eyes, and therefore let vs heartily sing, *This is the day which the Lord hath made, we will be glad and reioyce therein.*

God made the ^k morning and euening, the light and the darknesse are his. How then is he said heere, to make this day more then other dayes? the ^l Doctours vpon the place answer, that albeit all dayes are good in respect of themselues and God: yet some be ioyfull, and other dolefull, in respect of the good and euill that happeneth in them vnto vs. For ^m the day wherein Adam fel, and in him all his posteritie, was an euil and a blacke day, made so (doubtlesse) by the diuell, and not by the Lord: but *this day* wherein the second Adam arose from the dead, and in him ⁿ all men are made aliue, is a good day, wherein the faithfull are ioyfull. It is *the Lords doing*, and therefore *the Lords day*. The Lords doing, that the same stone which the builders refused, is now become the head and corner stone in the building; that he who was a despicable man, a worme rather then a man, Psalme 22.6. should now triumphing ouer the diuell and death, hell and the graue, become the ^o king of glory; that ^p at the name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth. Now the Lord is said to *make this day* more then other, as ^q honouring it aboue other, exalting it and making it ^r memorable to posterity. So the word *making* sometime signifieth, as 1. Sam. 12.6. *It is the Lord that made Moses and Aaron*, ^r that is, exalted Moses

^k Gen. 1.5.

^l Chrysost.
Eustym.
Placidus.

^m Melancthon.
Mollerus.

ⁿ 1. Cor. 15.22.

^o Psalme 24.7.

^p Phil. 2.10.

^q Agellus.

^r Caluin.

Moses and Aaron; and so we say, that a man aduanced in honour or riches, is a *made man*; in this sence, the making of a day is the sanctifying and obseruing of a day. Deut. 5. 15. Exod. 34. 22. how then is *Easter day* more magnified and hallowed, then other dayes in the yeere? to this obiection answer may bee, that all Christians (heerein imitating the patterne of the blessed Apostles) in honour of Christs resurrection, obserue their Sabbath vpon the eight day, which is the first day of the weeke; whereas the Iewes hallowed their Sabbath vpon the seuenth day, which is the last day of the week. So that *Easter day* is the Sabbath of Sabbaths, an high and holy day, from which euery other *Sunday* hath his name, being so called, because the sun of righteousness arose from the dead vpon this day. This day is the *Lords day*, the day which himselfe made so good a day, that all his true seruants euer since haue reioyced in it, and sanctified their Sabbath on it.

▪ *Hæc est illa Dies toti celebrabilis orbi,
Quem facit, & proprio signat honore Deus.*

The reasons, why we should this day reioyce so much, are manifold; but they may be reduced all vnto two principall heads, } A motion from euill,
} Promotion in good.

Christ on this day rising from the dead, ouercame the diuell, which is the authour of death; and the graue, which is the prison of death; and sinne, which is the sting of death; and the Law, which is the strength of the sting of death; and all this he did for vs men and our saluation. The diuell, which is the Prince of darknesse, had no part in the sunne of righteousnesse: Christ therefore being stronger then he, came vpon him, and ouercame him; he tooke from him all his armour wherein he trusted, and diuided his spoyle, and cast him out of his hold, that he might haue no part in vs, or power ouer vs. As Bernard sweetly, *Fortitudo Diaboli per redemptoris vulnera traducta & deducta ad nihilum*, in the words of Saint

7 Ephes. 6. 12.

² *Luke* 11. 23.

² Ser. de quadruplici debito.

Saint Paul, The God of peace shall tread downe Sathan vnder your feet, Rom. 16. 20.

So he who was aboute the Law, was made ^b vnder the Law, that he might redeeme those which are vnder the Law, that hee might put out the hand-writing of ordinances that was against vs, and fasten it vpon his Crosse, *Coloss. 2. 14.* So hee who knew no sinne, made himselfe to be sinne for vs, that we should be made the righteousnesse of God in him, *2. Cor. 5. 21.* He was wounded for our transgressions, and broken for our iniquities, *Esa. 53. 5.* If the tormentours of Christ should aske now, as they did once, *Luk. 22. 64.* *Who is he that smote thee?* we may quickly become Prophets, and answere for him, our sinnes smote him; euery one of vs might ingeniously confesse with ^c *Ionas, for my sake this great tempest is vpon thee* (sweet Iesus). He triumphed ouer hell, and the graue for vs also: for as for himselfe it was impossible, that the Lord of ^d life should be holden of death, *Acts 2. 24.* Wherefore let vs say with Saint ^e *Paul, O death where is thy sting? O graue where is thy victory? the sting of death, is sinne, and the strength of sinne is the Law: but thanks bee to God, which hath giuen vs victory through our Lord Iesus Christ.* And let vs heartily sing with our Prophet, *Easter is the day which the Lord hath made, wee will be ioyfull and glad in it.*

^f Some Diuines affirme, that the yeere wherein our blessed Sauour arose from the dead, should (according to the Law), haue been the yeere of Iubile, wherein ^g liberty was proclaimed in the Land; to all the inhabitants thereof; euery man returned to his possession and family, debts were released, and oppressions abated. And surely the Iubilees in old time, were ^h figures of the ioyes in this acceptable time; for by the resurrection of Christ, euery true beleeuer is set free from the hands of all his enemies, his trespasses are forgiuen, and he is restored againe to his interest, in that heauenly possession and immortall inheritance, which he lost in the transgression

^b *Gal. 4. 4.*

^c *Ionas 1. 12.*

^d *Acts 3. 15.*

^e *1. Cor. 15. 55.*

^f *Bonauiet in loc.*

^g *Leuit. 25. 10.*

^h *D^r. Incognit.*

i Psal. 41. 11.

R 2. Sam. 22. 41.

1 Gen. 3. 15.

gression of his great grandfather *Adam*. The redemption of Christ is a yeere of Iubile, the resurrection of Christ, is the chiefe day in the yeere. Let vs therefore reioyce for it, and be glad in it. *David* saith¹ elsewhere, *By this (O Lord) I know thou fauourest me, that mine enemy doth not triumph against me.* ^k *Thou hast giuen vnto me the necks of my foes, that I might break them as smal as the dust of the earth, and tread them flat as the clay in the street.* That which hee speaketh of his temporall enemies, opposing him in obtaining of an earthly kingdome: we may well apply to the spirituall, hindering vs in our way to the kingdome of heauen. O Lord, our strength and redeemer, thou hast on this day¹ broken the serpents head, and vtterly confounded all such as hate vs. On this day thou diddest laugh them to scorne, and haue them in derision, Psalm. 2. 4. and therefore we will in memoriall of this one day, sing thy mercies all the dayes of our life; sounding forth vnto the worlds end, *This is the day, this is thy day, which thou (Lord) hast made, wee will reioyce and be glad in it.*

Concerning our promotion in good, the resurrection of Christ is a proofof our iustification, a meanes of our sanctification, a demonstration of our resurrection. First, it proueth our iustification, according to that of *Paul*, Rom. 4. 25. *He was giuen to death for our sinnes, and is risen againe from the dead for our iustification.* See the Gospell on S. *Thomas* day.

Secondly, the resurrection of Christ is a notable meanes to worke inward sanctification, as Saint *Peter* teacheth in 1. Epistle 1. Chap. 3. Verse, *God hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.* And Saint *Paul*, *As Christ was raised vp from the dead, by the glory of his Father; so we should also walke in newnesse of life; For if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection.* Which words import, ⁿ that as the graft groweth in the stocke, and is become

m Rom. 6. 4. 5.

ⁿ *Aquin.*
Aretius.
Marlorat.

become one body with it : euen so the faithfull haue their liuing, and spirituall being in Christ. As he by the power of his owne Godhead, freed his manhood from death, and from the guilt of our sin; so doth he likewise free those, that are knit vnto him by the bond of one spirit, from the corruption of their natures in which they are dead, that they may liue vnto God. ° In the naturall body, the head is the fountaine of all motion and sense; for the hands and the feet moue by that power, which is by sundry nerues deriued from the head, and dispersed among the members. And so it is in (Christs mystical body) the Church; hee is the head and fountaine of life spirituall, and that very power of his Godhead, whereby he raised vp himselfe when hee was dead, he conuaiteth from himselfe to his members, and thereby raiseth them vp from the death of sinne, to newnes of life. For the better vnderstanding of this point, let vs examine the meanes and the measure of the spirituall life.

For the meanes, if wee will haue common water, we may goe to the common well; and if we desire water of Life, we must haue recourse vnto Christ, who saith, *¶ If any man thirst, let him come vnto me and drinke, and hee shall haue a well of water springing up into euermlasting life.* Now this well, (as the woman of Samaria said of Jacobs well) *is very deepe, and we haue nothing to draw with.* And therefore wee must haue pipes and conduits to conuay the same vnto vs; and these pipes are the sincere preaching of the word, and the right administration of the Sacraments. As for the preaching of Gods holy Word, Christ openly proclaimeth in the fifth of S. Iohns Gospell, at the 25 Verse, *The dead shall heare the voyce of the Sonne of God, and they that heare it, shall liue.* Where, by dead is meant, not the dead in the grave, but the dead in sin. For so the Scripture speaketh elsewhere, *¶ Let the dead bury the dead,* and Ephes. 5. 14. *Awake thou that sleepest, and stand vp from the dead:* and 1. Tim. 5. 6. *A widow lining in pleasure, is dead while shee lineth.*

He

° Raymund. de Sabunde Theolog. natural. iij. 277.

¶ Perkins exposition. Creed. art. Christ resur.

¶ Iob. 7. 37.

¶ Iob. 4. 14.

¶ August. tract. 22. in Ioan. Idē Calvin & alij in loc.

¶ Matth. 8. 22.

^a Iohn 5.24.

He that heares the word, and abideth in vnbeliefe, continueth among the dead; but (saith our Sauour) *Verily, verily, I say vnto you, he that heareth my word, and beleueth in him, that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life, because the words that I speake vnto you are spirit and life, Ioh.6.63. that is, conueying vnto your dead hearts, spirit and life.*

^x 1. Theſſal. 4.16.

As Christ, when he raised vp dead men, only spake the word and they reuiued: and at the last day, when the trumpet of God shall blow, the dead shall rise againe: so it is in the first resurrection, they which are dead in their old finnes, are raised againe to newnes of life by his powerfull voyce, vttered in the Gospels ministerie.

^y Matth. 9.25.

^z Luke. 7.15.

² Iohn 11.44.

^b Serm. 44. de
verbis dom. &
de hac allegoria
vide eundem
tract. 49. in Iohann.

We reade of three that Christ raised from death, *7* **Iairus** daughter newly dead; the ^x **widowes sonne** dead, and wound vp, and lying on the hearse; and ^a **Lazarus** dead, and buried, and stinking in the graue. Now these three sorts of Coarſes (as ^b *Augustine* notes) are three sorts of sinners. **Iairus** daughter lying dead in her fathers house, reſembleth thoſe that sinne by inward conſent: the widowes ſonne being carried out of the gate of the Citie, thoſe that sinne by outward act: **Lazarus** hauing been dead, and buried ſoure daies, thoſe that sinne by continuall habite. The first day (saith *Augustine*) hee was dead, by conceiuing sinne: the second, by consenting to sinne: the third, by committing sinne: the fourth, by continuing in sinne. The young maiden, lay in a bed: the yong man, in a coffin: **Lazarus**, in a graue. The first was dead but an houre, the second but a day, the third ſoure daies. After their raising vp; **Iairus** daughter instantly walked; because for her that had ſtept aſide but by consenting to sinne, it was eaſie to recover, and to walke ſooth-with in the waies of Gods holie Commandements. The widowes ſonne *ſat vp, began to ſpeake, was deliuered to his mother*; because for him, which had actually tranſgreſſed, it was a matter of greater

ter difficultie to recouer, and therefore by little and little hee came to it, as ^c *Erasmus* obserueth excellently. First *sitting vp*, by raising vp himselfe to a purpose of amendment: then *beginning to speake*, by confessing his owne miserie, and acknowledging Gods mercie: lastly, being *deliuered to his mother*, by returning to the bosome of the holie Church, and enioying the remission of his sinnes. *Lazarus* came soorth of his graue bound hand and foote with bands, because for him that had a ^d stone laid vpon him, and had made his heart as hard as a graue-stone, or as a ^e *neither millstone*, by making a custome, and (as it were) a trade of sinne; it was in the iudgement of man impossible to recouer. And yet Christs omnipotent voyce brought him soorth bound hand and foote, and brake these bands asunder, and restored him againe to the libertie of the sonnes of God.

The ^f Sacraments are conduit-pipes also, whereby God inuisibly conueieth his vitall or sauing graces into the heart, if they be rightly vsed; that is, if they be receiued in vnfeined repentance for all our sinnes, and with a liuely faith in Christ for the pardon of the same sinnes. And in this respect aptly compared vnto ^g flagons of wine, which reuiue the Church being sicke, and fallen into a swoond.

As for the measure of spirituall life, deriued from our head-Christ, it is but small in this world, and giuen by little and little; the which is figured in the ^h vision of water that ranne out of the Temple. First a man must wade to the ancles, then after to the knees, & so to the loynes; and last of all the waters grow to a riuer, that cannot be passed ouer; euen so the Lord conueieth his gifts and graces by little and little, till his children at the last attaine a large measure thereof, and haue full growth in Christ. The same wee may likewise see liuely described in the vision of drie bones, *Ezech. 37*. The Prophet in a vision is carried into the midst of a field, full of dead

N

bones,

^c *Con. de miseri-
cord. Domini.*

^d *Moles imposita
sepulchro ipsa est
vis dura consue-
tudinis. August.
ser. 44. de verb.
Dom.*

^e *Iob. 41. 15*

^f *Confess. Angli-
can. art. 25.*

^g *Cant. 2. 5.*

^h *Ezech. 47. 3.
4. 5.*

¹ These bones are the whole house of Israel, vers. 11. but the faithful are Gods Israel.

** Non modo per seipsum probauit resurrectionem Saduceis, sed in seipso omnibus. Tertul. lib. de carnis resur.*

¹ Gen. 2. 19.
*m. August. de Ciuitat. dei, lib. 13. cap. 12. Aquin. Dion. Carthus. in Gen. 2.
ⁿ Apoc. 20. 6.*

bones, and the Lord commanded him to prophesie ouer them, and to say to them, *O yee drie bones, heare the word of the Lord.* At the first there was a shaking, and the bones came together bone to bone, vers. 7. then the sinewes and flesh grew vpon them, and vpon the flesh a skinne couered them, vers. 8. then hee prophesied vnto the winde, and they liued, and stood vpon their feete; for the breath came vpon them, and they were an exceeding great armie of men, vers. 10. ¹ Hereby doubtlesse is signified not only the state of the Iewes after their captiuitie, but in them the state of the whole Church, in whose heart God almightie worketh his graces of regeneration by little and little. First he giueth his children flesh, and then a skinne to couer the flesh, and afterward hee powreth vpon them further gifts of his spirit to quicken them, and to make them aliuie vnto God.

3. The resurrection of Christ is a demonstration of our resurrection, according to that of S. Paul, 1. Cor. 15. 12. *If it be preached that Christ is risen againe from the dead; how say some among you, that there is no resurrection of the dead?* Yea but ye will obiekt, what promotion is that vnto the godly, seeing all men at the last day must of necessitie rise againe? Answer is made, that the wicked are raised by the power of Christ as a Iudge to condemne them: on the contrarie, the faithfull are raised by the power of Christ as a Iesus to saue them. Almighty God said vnto Adam, At what time he should eate of the forbidden fruite, he should *dye the death.* Hereby meaning a double death, as the Scripture speaks ⁿ elsewhere, *the first and the second death.* Naturall death is the dissolution of the bodie, spirituall death is the destruction of the soule, eternall death is both of body and soule. *Prima constat ex duobus, secunda ex omnibus tota,* saith *Augustine.* Now Christ as a Iudge raiseth againe the reprobate from the first death, that hee may inflict vpon them all the punishments of the second death, as a reward of sinne: but hee raiseth his elect, as their head and

and redeemer, that they may bee partakers of the benefit of his death, enioying both in bodie and soule the kingdome of glorie, which hee hath so dearely bought for them.

Wherefore seeing on this day wee haue been deliuered from so much euill promoted vnto so much good; let vs o spirituallie reioyce, being p glad inwardly, *ioyfull* outwardly, q singing vnto the Lord with a grace in our hearts, *This is the day which the Lord hath made.*

o Chrysost.
Euthym.
Placidus.
p Dr. Incognitus.
q Colof. 3.16.

FINIS.

